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CHANGE OF ADDRESS SHOULD BE REPORTED  
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# WORLD ORDER

The Bahá'í Magazine

VOLUME XII

APRIL, 1946

NUMBER 1

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## The World Beyond Victory

WILLIAM KENNETH CHRISTIAN

THE drama of mankind has assumed planetary proportions, for we live in an heroic age. We have passed the days marking the end of military conflict. We already know some of the problems that press for solution. The extent of many of these we have no way of measuring at the present time. But we do know that deep and lasting will be the scars. Dark are the forces of hatred that have been created in the last decades and intensified by the chaos and suffering that have marked the last six years.

Perhaps we can say that all the questions which we face, are divisible into large problems; first, the problem of living together—not in small communities, but in the world community which the airplane and other inventions have now made an actual fact; and second, the problem of world organization, so that a firm structure which can represent the highest social evolution of the human race, can be

the safeguard for the liberties, and the sanctity, and the dignity of human beings everywhere.

A Bahá'í definition of peace might be: *a world organically united, possessing law, order, and the institutions guaranteeing continuity, consciously founded on the recognition of the oneness of mankind.*

When we speak of the Bahá'í peace program, we do not speak of a set of principles or a nice program which has been developed in the heat of the recent conflict, or which came out of the interest in peace of the last twenty years. Instead, we speak of a program which is the living fabric of a Faith, world-wide in scope, which, from an humble beginning in 1844, has been gradually extended throughout the five continents. Woven into the fabric of this Faith are those principles and plans which we call the Bahá'í peace program.

Two figures were chiefly responsible for this living Faith,



and for the ideals and the principles which I shall discuss briefly. A young Man called the Báb in 1844 began to teach in Persia—a country at that time not touched at all by the liberalism of Europe, filled with prejudice, ruled by a bigoted, backward, medieval religious state. To these people, with their crystallized minds and their sacred traditions, the Báb proclaimed a new spiritual age in which a new order would be formed on the earth, and the men and women of all faiths be brought together. For this enlightened view, He was blessed with imprisonment and death by the clergy and the people who could not appreciate the significance of His message.

But six years of life was all He needed to inflame the whole land and to cause His followers to spill out beyond the boundaries of Persia and carry the message of the new spiritual age that was forming.

The second figure was Bahá'u'lláh, one of the few who escaped the blood purge visited upon the followers of the Báb. Bahá'u'lláh, especially between the years 1863 and 1892—the year of His passing, enunciated those ideas which today are the marks of citizens of the world; which today are the marks of enlightened people, of cosmopolitan, forward-looking people. And

the principles which I will discuss were enunciated by Him during that period.

Bahá'u'lláh possessed a deep passion for justice. He looked at all social problems in the light of justice and saw clearly the necessity for establishing it. Justice is the keynote in the purpose for which Bahá'u'lláh outlined social institutions for the world.

To achieve justice in the modern world, requires a world government. Nothing less will do. Only a world government can clearly and adequately cope with the great problems which we face. The economic and political anachronisms of national sovereignty must be removed. They can be removed only by the creation of a world sovereignty which can function above them.

And so the Bahá'í pattern for the future world society includes a world federal-government—with a world executive; with an international parliament composed of representatives of all the peoples of the world; and with a world tribunal which would adjudicate all disputes between nations, not merely disputes between those nations which wish to submit, but all disputes according to a body of world law. This international executive would have at its call a world police to enforce its decrees. Unless we can see this framework organized

federally for the entire world, with all the nations members in it, we cannot have the basis of a world community with law, order, and continuity.

There must be a means of protecting and defining the personal rights of individuals. This will very likely mean a world Bill of Rights written into international law.

To help release the creative energies of people and to enable a world government to function, we must have a world free press.

We need also to consider certain practical things which bind people together and raise these to the international plane, removing the national restrictions which now bind them. These practical things are money—for we must have an international currency; communications—for we must have an international system of communications; and language—for we must have an invented or chosen language to add to the mother tongue of the various peoples. Thus there will be clear and definite means by which people may communicate easily one with another.

All these things were passionately advocated by Bahá'u'lláh before 1892. They are means for establishing a world community with law, order, and continuity. They are means for achieving a

justice extended to and including all men and women.

But to obtain the structure of a world government, and to enable it to work once it is built, means that people must be firmly united. Unity cannot come through posters and publicity, through the agitation of committees, or by government decree; and we need a greater unity than the unity precipitated by fear in a crisis. We need a unity which also rises above selfish, common interests.

We need that creative type of unity where men have respect and deep affection for all groups and peoples—a unity which has to do with men's feelings as well as their thoughts. And we need such a unity in order to reinforce, to support, to make practical any structure of world organization which might emerge in the next few years as the stepping stone toward a world federal state.

Suppose the United Nations Organization should attempt vigorous operation in tackling world problems and seeking justice for all peoples on a common basis. Where is the world community of feeling that could be depended upon, year after year, to support it? What strong feeling will there be to persuade groups which, from their long traditions, are antagonistic, to cooperate? We must, besides a structure, have a

means of breaking down the barriers between groups. More and more, the problems that confront us are not problems which two people can sit down and discuss, but problems of group attitudes multiplied far beyond the national scale multiplied internationally.

There must be, therefore, *strengthening principles* to enable a world government to work; principles which, by breaking down the barriers between groups, would enable international patriotism to grow; strengthening principles that would provide the soil where world citizenship will flourish. These strengthening principles are as important as the structure of world government itself.

First, we should shake off our traditional thinking. We should regard the world and its problems anew. We should have an attitude of independent investigation of truth. The nationalistic bifocals of the nineteenth century will only distort our vision of the world confronting us.

In an amazing fashion the world has been stirred and revolutionized in these past fifty or sixty years, and yet, our culture presses upon us the old modes of thought, the modes of thought that were satisfactory when we functioned under an agricultural economy; when our lands were

protected by the barriers of the Atlantic and the Pacific; and when time was a far more significant factor in travel than now. We must truly regard our problems anew, independently examine them, and discern the values that affect us.

Second, we must rise above our group prejudices. We need a loyalty to the human race; a dedication to the oneness of mankind must be born and must function as a living feeling in the hearts of men.

And there are many types of group prejudices. It is not just the racial prejudice, difficult as that is, but the religious prejudice, and the smugness that goes with it—the exclusive feeling of salvation. And the nationalistic prejudice which blinds people to the gifts and capacities of other cultures. All these must be regarded as barricades in our path of advance.—things that bind men in, warp them, create fears which can set one group against another. Trust must grow instead of fear if the creative capacities of men everywhere are to flourish.

Third, there are certain parts of the world where the equality of the sexes must be recognized. We have made great progress in the west in this, but many areas of the earth still need to take the first steps in freeing women from

the restrictions of an inferior position.

Fourth, we need also compulsory education in every nation, and we need an international curriculum of education so that certain ideals and ideas can be commonly taught to the children everywhere in the world.

These are strengthening principles; sinews that would help bind together the great groups of people who comprise the total of two billion humans on the planet. Above all, and the purpose for which these strengthening principles are given, is the recognition of the oneness of humanity. This is the only basis upon which a world order—durable, decent, and for all men—can be built.

In one of His talks, 'Abdu'l-Bahá said: "Mere knowledge of principles is not sufficient. We all know and admit that justice is good, but there is need of volition and action to carry out and manifest . . . The ways and means must be provided . . . All of us know that international peace is good, that it is conducive to human welfare and the glory of man, but volition and action are necessary before it can be established."

What *motive power* can provide the volition, the desire, great enough to stir many of these two billion humans so that the start

can be made? Only religion can provide the answer; only something that can awaken the hearts of men. Not through fear in crisis; not through the limited and corrosive goal of personal gain; or the warping view of group triumph—but through the uniting power of religion.

Men must rise through the cleansing and impersonal devotion to God. That has always been the power of religion, and that is why the great revealed religions of the world have been the foundation of culture. That is why they have provided those intangible, those invisible sinews which have bound men together in common work, century after century, until new types of civilization have been developed.

Let us remember that before Christ, Europe was full of localisms north of the Roman Empire, and that religion was in a very primitive state with sex marking the worship people indulged in. Then, with the collapse of the Roman Empire over a period of time, there rose this new force through the influence of Christ and His message, and it triumphed against the disintegration of the Empire and the ignorance and the primitiveness that marked the people of northern Europe. Through that dedication to religion grew a great culture with tremendous cities and

great works of art—a culture which carried its gifts to all parts of the world and helped bring fine ideals to this continent.

We can go farther back and see what Judaism did when the tribe was the highest unit of social life. Through the ten commandments of Moses, a measuring rod for civilized communities was established. Our culture is richer because of the impetus He was able to impart to the people.

And we can see the achievements of Muḥammad. Muḥammad who stood among antagonistic people and preached to them the worship of one God in opposition to their idolatry, who preached a brotherhood of faith to men who had known the lesser honors of revenge-killing and the blood-thirsty loyalty to the tribe. To these men of ignorance, He gave a love of science.

Our whole world history points out that the great Activators of Culture have been those who have borne the Word of God to an age which had lost its direction and which had slipped deeper and deeper into the dark and perilous valleys of disunity.

Yes, religion can provide the motive for us, for religion is a founder of civilization. That is the place where the Bahá'í Faith offers the solution to our modern world. For if we look, we can see

that, in the words of Bahá'u'lláh: "This is the eternal faith of God, eternal in the past, eternal in the future".

The whole history of the Bahá'í Faith shows an ability to awaken a deep dedication to the oneness of mankind against all opposition and traditionalism, against the threat of death itself. Is it any wonder that Jowett, the famed translator of Plato, felt the Bahá'í Faith contained "the promise of the future"?

Yes, working silently and steadily, and transforming the thinking and acting of many men and women, the Bahá'í Faith has spread throughout the world. It has been a world growth so that now a world community exists. The pattern has already been started; the motive power, the desire, the volition has been released by Bahá'u'lláh in calling men to dedicate themselves to the will of God. It is the experience of all Bahá'ís that the teachings and the Faith of Bahá'u'lláh are the consummation of all the faiths of the past; it is the restatement, the renewal of all the highest ideals and the goal of the great historic faiths. And so men rise through this to a sense of tremendous destiny, a feeling of consummation, a feeling of greater loyalty to the best in their own spiritual tradition,

and to a sense of world citizenship.

Already people of thirty different races have come into the Bahá'í Faith and that it is established in over sixty countries. These principles I have sketched are being applied in the relationships of Bahá'ís everywhere. Bahá'ís are not waiting for some dim, distant time when it can be declared, "Let us start now to do these things". Representing as they do a cross section of all human life, and thus facing all the fundamental problems of human relationships, Bahá'ís are applying these principles and methods in an embryonic world order.

Before 1892 this plan of world order was advanced by

Bahá'u'lláh. The ways and means for creating a world culture He clearly provided. A world culture is already forming in the Bahá'í Faith itself. Here is promise for the dark days beyond victory. The goal is world civilization. "All men have been created to carry forward an ever-advancing civilization." The Bahá'í Faith calls men to the stature of heroic living—living in consonance with the needs and the great opportunities of our age. And Bahá'u'lláh has written: "That one, indeed, is a man, who, today, dedicateth himself to the service of the entire human race."

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This article is based on a talk given in Washington, D. C., April 16, 1945, at a symposium on "The Problems of a Lasting Peace".

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The flames which His Divine justice have kindled cleanse an unregenerate humanity, and fuse its discordant, its warring elements as no other agency can cleanse or fuse them. It is not only a retributory and destructive fire, but a disciplinary and creative process, whose aim is the salvation, through unification, of the entire planet. Mysteriously, slowly, and resistlessly God accomplishes His design, though the sight that meets our eyes in this day be the spectacle of a world hopelessly entangled in its own meshes, utterly careless of the Voice which, for a century, has been calling it to God, and miserably subservient to the siren voices which are attempting to lure it into the vast abyss.

God's purpose is none other than to usher in, in ways He alone can bring about, and the full significance of which He alone can fathom, the Great, the Golden Age of a long-divided, a long-afflicted humanity. Its present state, indeed even its immediate future, is dark, distressingly dark. Its distant future, however, is radiant, gloriously radiant—so radiant that no eye can visualize it.

—SHOCHI EFFENDI

# Bahá'í Children and the Peace

AMY BRADY DWELLY

**L**ITTLE children live in the "Here and Now". They have forgotten yesterday. Tomorrow, they cannot vision. Only today is real. Only today is alive. So *today*, we must teach those blessed principles that Bahá'u'lláh desires the children to be taught. Living the life, is by far the most important way to teach children spiritual truths. They may not be able to name such attributes as loyalty, kindness, truth, justice, love but they sense them and know when they are absent. Each day becomes a new day with the setting of the sun, according to the Bahá'í calendar. Each fresh day renews the challenge to again live the Bahá'í life in the presence of the children. What a challenge it is! To live the life for one's own spiritual progress is a glorious thing but those associated with children have the additional blessing of knowing that such a life will influence the developing child, spiritually.

But what of peace? What special attributes must we attempt to develop in children to insure the peace of the world? What must our children know to live in a world destined for peace? What our children need

to learn, we, too, must learn. The foundations for peace must first be established in our relationships with members of our own families and our own neighbors, within our schools and among the peoples of our own country. Also we must recognize the fact that without the twin pillars of justice and love raised throughout the world there can never be a lasting peace, no matter how brilliant, how logical, how powerful world statesmen may be. "The elect of humanity are those who live together in Love and Unity. They are preferable before God because the Divine Attributes are already manifest in them".

Bahá'u'lláh says, "If thou regardest Justice choose thou for others that which thou chooseth for thyself." How can we teach justice? Children are endowed with a sense of justice. We need only to develop and encourage this natural desire. Also we must be certain that children are receiving fair treatment from both the adults and other children in their environment. This then is the pattern; that all shall receive their fair share of affection, of material possessions, of discipline when necessary and of

kindness. Under such treatment quarreling among children is cut to the minimum. No Bahá'í parent will ever take unfair advantage of a child because, as three year old Tania put it, "I am so little and you are so big."

There are other factors that enter into the pattern for peace. One is a sense of responsibility for those weaker than oneself. Here again child nature is with us. We need only to recognize and delight in the child's spontaneous acts of kindness to those younger than himself and to animals. Our responsibility is to guide, direct and encourage this natural impulse. Oh yes, he may pull the kitten's tail, not because of any unkind impulse. He is living in a wonderful world in which he is experimenting with both live and inanimate objects. He needs to be taught, but not to be accused of cruelty. So often such acts are punished while acts of altruism are passed over unnoticed. Bahá'í parents will not ignore these little budding bits of kindness that spring from the garden of the child's heart.

If we are to have peace there must be no fear. Fear of the unknown is common among children. Therefore they must be made acquainted with habits, customs and appearances of a great variety of persons. They must be shown the beauty in di-

versity. Similarities and differences should both be noted and pointed out as desirable. Children delight in the thought of themselves as flowers in a garden. If they can see gardens with great varieties of flowers, woods filled with birds of many kinds, streams where fishes of various sizes and colors glide by, they will thrill to the profusion of nature with her infinite species and varieties. They will accept diversity and differences as the pattern for the beautiful world of nature and will find no difficulty in accepting variety among the races of the human family. Prejudice is such a foolish cruel thing to plant in the heart of a child. From *The Wisdom of 'Abdu'l-Bahá* we read. "Concerning the prejudice of race: it is an illusion, a superstition pure and simple, for God created us all of one race . . . In the beginning also there were no limits and boundaries between the different lands: no part of the earth belonged more to one people than to another. In the sight of God there is no difference between the various races. Why should man invent such prejudice? How can we uphold war caused by such an illusion? God has not created men that they should destroy one another. All races, tribes, sects and classes share equally in the bounty of their Heavenly Father.



"The only real difference lies in the degree of faithfulness, of obedience to the laws of God. There are some who are as lighted torches: there are others who shine as stars in the sky of humanity."

It is so easy to teach young children that all are leaves of one tree, waves of one ocean. In this thought children will find great security and hence less fear of the unknown. Oneness gives a feeling of unity and closeness. Diversity and differences give color and beauty. Both thoughts are compatible to children.

Children can soon learn that to serve Bahá'u'lláh is to serve others. Bahá'u'lláh says, "O son of man! If thou regardest mercy, look not to that which benefits thyself; but hold to that which will benefit thy fellow-men . . ." One soon loves the one he serves; and the world of peace will need the services of spiritual men and women if the peace is to continue.

Certainly in the world of the future a common language must be taught. Thus many misunderstandings can be settled. Young children frequently get into difficulties because their own language is inaccurate and undeveloped. Adults make allowances and try to understand what the child is saying. Children do not make such allow-

ances for each other. Misunderstandings may easily arise and lead to quarreling. The same may be true even of nations at present. Children learn languages easily when they are young, so that it will not be difficult for them to learn a universal language as well as their mother tongue.

Appreciation of one another is a quality we must instill in our children. Mankind must learn to appreciate the music, the art, the literature and indeed the civilizations of all the peoples of the world as it grows smaller day by day. Appreciation delights the soul of all and spurs it on to greater creative activity. Those youngsters who are taught to appreciate the efforts of others without envy or smallness of spirit will develop habits of right thinking and of reacting which will be of immense help to them in their relationships with the entire human family. This too will help to consummate the peace.

Now we come to distinction! For several years little children in fantasy, have been "killing the Japs". Behind rose bushes, I have seen them hide, making their realistic little noises of ack-ack and pretending with long sticks, sometimes branches with the leaves still green upon them, to shoot down their enemies. I have seen them pretending that

brightly colored kindergarten beads were bullets with which to shoot and always 'kill' some unfortunate child slated to play the part of the foe, and woe upon the "dead" child if he wearied of his part and arose to be a little boy again. Children reflect in their games the emotions and activities which surround them. Psychologists have thought it was wise to let them release pent up emotions in this way. Be this as it may, the killing in the adult world is over and so the children too of their own accord will cease this game and find another. But in some form or other there will be the game in which some children will play the major role while others will follow. Is it not possible that we might instill in our children the meaning of true distinction as 'Abdu'l-Bahá has taught us? He says, "The lovers of mankind these are the superior men, of whatever nation, creed or color they may be." This thought is too big for a small child to grasp but just as a prism separates white light into the rainbow colors so a truly Bahá'í parent

can and will give this spiritual truth to his child in a way that he can understand it. Such a parent will see in his simple childish actions the beginnings of upward trends toward love of mankind or downward steps toward selfishness and greed. The former traits in the child, parents will help to strengthen; the latter, he will discourage and eradicate.

If we are to preserve the peace won at so costly a price and are to hasten the coming of the Glorious Day of God, we must develop little children to carry this responsibility in the years ahead. It will be the major role that our Bahá'í children will have to carry and so upon us is placed the tremendous but joyous undertaking in preparing them for this truly spiritual assignment.

"O friends! Consort with all the people of the world with love and fragrance. Fellowship is the cause of unity, and unity is the source of order in the world. Blessed are they who are kind and serve with love".

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The child must not be oppressed or censured because it is undeveloped; it must be patiently trained.

—'ABDU'L-BAHÁ

# Successful Marriage

ELEANOR SWENEY HUTCHENS

**B**AHÁ'ÍS visualize a world in which the nations are united, cooperating for their mutual development. Such a world is dependent upon unity and harmony within the nations themselves, and that national oneness is in turn possible only when the fundamental social unit, the family, is harmonious. Successful marriage, then, is of the utmost importance in the building of world civilization.

In some nations marriage partners are chosen by the parents and the young person does not need to make the decision as to whether he shall marry or remain single. There is a choice, however, in this nation: the women know that they are capable of supporting themselves without marriage, and men sometimes postpone marriage or avoid taking the responsibility of a family. Among those of the Catholic faith, the decision to remain single is one fraught with spiritual significance. A few Westerners have even come to feel that marriage is an outmoded institution and have experimented with other forms of attachment.

To all of these Bahá'u'lláh's command is, "Enter ye into wed-

lock that one may rise up in your stead." Marriage is not only a matter of individual preference; it is the basis of a perpetuating society, and its primary function is the rearing of children. There is no other institution which provides adequately for the future generations. When asked if marriage as we know it may become displaced by another form, 'Abdu'l-Bahá said, "Know thou that the command of marriage is eternal. It will never be changed or altered. This is divine creation and there is not the slightest possibility that change or alteration affect this divine creation."

In former days it was considered that marriage was condoned by the Church in recognition of human frailty, but that the truly spiritual ones would abstain from it, taking the oath of chastity and devoting their lives to the worship of God. Bahá'u'lláh declared that the piety of the monks and nuns will be remembered by God, but that in this day there should be no celibacy. Men should leave solitude, go out among their fellows in active service, and marry, bringing forth children whose spirituality will equal their own.

Granted that young people de-

cide that they wish to marry, what is the next step? The high divorce rate has been of concern to sociologists who have conducted research hoping to form some conclusions that will prevent future mistakes. They point out that often marriages occur before the man and woman become fully aware of each other's character traits. To those who have yet to choose a mate, they make these suggestions after the study of thousands of marriages, successful and unsuccessful.

1. Happy marriages run in families, and children whose parents were happily married are more likely to grow up to be the kind of people who will make good husbands and wives.

2. Those who have had happy childhoods are probably individuals who have learned to make adjustments and who will be happy in marriage also.

3. Those who have not had serious conflicts with their parents are less likely to have conflict with their marriage partners.

4. Those who were disciplined wisely, neither spoiled nor ruled so harshly they have become resentful, are more likely to make good mates.

5. Those who have a wise attitude toward sex and can face the physical implications of marriage without fear are more likely to be happy. Young people

are now advised to talk over their marriage with a physician or to read an authoritative book on sex before their marriage.

6. Those who are emotionally mature, not expecting to be babied are more likely to take their full responsibilities in marriage and be happy.

An understanding of these principles may assist a husband and wife to understand each other and to make adjustments if one of these factors is lacking in the background.

Bahá'ís believe that difference in nationality, in social position, in racial background, and in religion should not be considered in themselves a barrier to marriage. Bahá'ís are allowed perfect freedom in the choice of their mates, but they are trained in the qualities of character and spirit, and are encouraged to look beneath the surface in making their choice.

When a young man or woman of the Bahá'í faith has chosen one to share his life, their subsequent marriage is dependent upon a significant requirement. The parents of both the man and the woman must give their full consent before the marriage can take place. Bahá'u'lláh explained: "Verily in the Book of the Bayán, the matter is restricted to the consent of both (the bride and the bridegroom).

As We desired to bring about the love and fellowship and unity of the people, therefore We made it conditional upon the consent of the parents also, that enmity and ill-feeling might be avoided."

The Bahá'í ideal of unity requires that there be no friction in families, even among "in-laws". There can be no unity if loyalties are torn between parents and mates. This law is very strong, and to one who had written hoping to get special dispensation, 'Abdu'l-Bahá wrote: "Do not be in a hurry. Deliberation and patience are necessary until her mother giveth her consent and thy father and mother also acquiesce. This is the divine commandment! Take thou hold of it with a true firmness. Verily this is better for thee under all circumstances! Verily thy Lord is gracious to His servants and He facilitates ere long every straight cause. But thou must submit to and rely upon God under all conditions and He will bestow upon thee that which is conducive to thy well-being."

In most cases parents are eager for the happiness of their children and would withhold their consent only if their wisdom and experience lead them to feel that the person chosen had serious character defect. If the consent is refused, however, and the couple

feel that prejudice rather than good reason was the basis for the refusal, they have a higher court of appeal. They may plead before the Spiritual Assembly of their community, and that body, after due consideration, may plead with the parents to alter their decision. Unity is the greatest goal even at this stage.

'Abdu'l-Bahá writes, "the Bahá'í engagement is the perfect communication and the entire consent of both parties. However they must show forth the utmost attention and become informed as to one another's character and the firm covenant made between each other must be everlasting affinity, friendship, unity and life."

### *Bahá'í Marriage*

The Bahá'í marriage ceremony itself is very simple but extremely solemn; for it is a covenant with God. 'Abdu'l-Bahá describes it as follows. "The bridegroom must, before the bridesman and a few others say, 'Verily we are content with the will of God.' and the bride must rejoin, 'Verily we are satisfied with the desire of God.' This is Bahá'í matrimony."

Story books are inclined to say, "And they lived happily forever after." But our own eyes and the records of the divorce courts indicate that there is nothing automatic about the proph-

ecy. Marriage must be built patiently and lovingly during the whole of a lifetime. It can become the most satisfying of all human relationships, or it can become the most disappointing. Let us consider some of the things that can contribute to its success.

In an inspiring and beautiful marriage tablet, 'Abdu'l-Bahá instructs the couple to love each other devotedly until their whole lives seem to be filled with love. This is the first pre-requisite of happiness. We can see many ways in which that love will show itself. Love will help us to forgive the faults that are sure to appear, since all of us have faults. Perhaps forgiveness is one of the primary requirements in a marriage. There should be no end to our forgiveness. When the disciple asked Christ if he should forgive his neighbor seven times, Christ answered, "I say not unto thee until seven times, but until seventy times seven." And He told a parable to show that by His answer he did not mean four hundred and ninety times, but that He meant they should forgive always as they hope God would always forgive them.

Bahá'ís are told, "Breathe not the sins of others so long as thou art a sinner", and they are told, "Look always at the good and

not at the bad. If a man have ten good qualities and one bad, look at the ten and forget the one; and if a man have ten bad qualities and one good, look at the one and forget the ten." How much more happiness the practice of this would bring to our homes. It is the petty bickering, the constant fault-finding that destroys the marriage of even very righteous and sincere people.

It is easy for us to see the good qualities of Abraham Lincoln, but his wife looked at the bad, engaging in such nagging that his home life became a tragedy. Dale Carnegie in his *How to Win Friends and Influence People*, which has several chapters on more successful marriage, describes Mrs. Lincoln as follows: "She was always complaining, always criticizing her husband; nothing about him was ever right. He was stoop-shouldered, he walked awkwardly, and lifted his feet straight up and down like an Indian. She complained that there was no spring in his step, no grace in his movement; and she mimicked his gait and nagged at him to walk with his toes pointed out as she had been taught at Madame Mentelles boarding school in Lexington.

"She didn't like the way his huge ears stood out at right angles from his head. She even told him his nose wasn't straight,

that his lower lip stuck out, that he looked consumptive, that his feet and hands were too large, his head too small . . . Mrs. Lincoln's loud, shrill voice could be heard across the street, and her incessant outbursts of wrath were audible to all who lived near the house." Lincoln avoided his home whenever possible. How much more successful her marriage would have been if Mrs. Lincoln had been able to look at the ten good and forget the one bad quality in her husband.

No human being is perfect, nor should we strive to make each other over; but our love for each other will help each of us to develop more and more good qualities.

Loyalty, of course, is an important characteristic, and 'Abdu'l-Bahá enjoined the utmost loyalty and faithfulness in marriage. But He expressly warned against jealousy, which "like unto poison vitiates the very essence of love." The Shakespearean tragedy, *Othello*, dramatizes the subtle and devastating effects of jealousy.

Here are a few suggestions for the building of a successful marriage. You may be able to think of others.

1. Be courteous to each other. Let your love be expressed in the way you make your requests, in your attitude of appreciation

when some effort has been made for your comfort. Don't save your politeness for strangers.

2. Try to understand each other. Exchange ideas and show interest in each other's thoughts and work.

3. Share friends, and make your hospitality so warm that people will enjoy coming to see you.

4. Do things together. Share hobbies or sports or creative endeavors. (gardening, golf, painting, music, reading, collecting).

5. Plan and work for your home together, taking common interest in repairs and improvements.

6. Plan together the care and training of your children.

7. Worship together.

Over and over again 'Abdu'l-Bahá taught that marriage is a spiritual as well as a physical relationship.

In the Art Institute of Chicago is a sculptured marble group by Lorado Taft, called the "Solitude of the Soul". The poetic conception is beautifully expressed. As one faces the group, one sees a feminine and a masculine figure wrapt in reverery emerging from a rough core, only their fingertips touching. The souls of many husbands and wives are solitary, hardly their fingertips touching. But Bahá'ís believe that it is possible to in-

crease the unity of husband and wife until they become almost a single soul. This is possible only when both turn their hearts toward God in worship and unite in service to His Cause.

Most marriages are on the physical basis alone and are at an end with the death of the physical bodies, 'Abdu'l-Bahá said, but those marriages which are spiritual as well as physical may last throughout eternity. To a Bahá'í who wished to marry a non-Bahá'í, He wrote: "She must not rest until she has made him her spiritual as well as her physical partner in life . . . The marriage of Bahá'ís means that both man and woman must become spiritually and physically united so that they may have eternal unity throughout all the divine worlds and improve the spiritual life of each other. This is Bahá'í matrimony."

In another place He wrote: in more detail: "As to thy question concerning the husband and wife and the tie between them and the children given to them by God: Know thou, verily, the husband is one who hath sincerely turned unto God, is awak-

ened by the call of the Beauty of El-Bahá and chanteth the verses of Oneness in the great assemblies, the wife is a being who wisheth to be overflowing with and seeketh after the attributes of God and His names; and the tie between them is none other than the Word of God! Verily it causeth the multitudes to assemble together and the remote ones to be united. Thus the husband and wife are brought into affinity, are united and are harmonized, even as though they were one person. Through their mutual union, companionship and love, great results are produced in the world, both material and spiritual. The spiritual result is the appearance of divine bounties. The material result is the children who are born in the cradle of the love of God, who are nurtured by the breast of the Knowledge of God, who are brought up in the bosom of the gift of God, and who are nurtured in the lap of the training of God. Such children are those of whom it was said by Christ, 'Verily they are the children of the Kingdom.'"

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O Son of Man!

Neglect not My commandments if thou lovest My beauty, and forget not My counsels if thou wouldst attain My good pleasure.

—BAHÁ'U'LLÁH



IN ALL the existing religions which are in practice today we find the prophecy of the return of that Spirit made manifest by God through His Revelators. In the Muḥammadan Faith the Shíahs and the Sunnís have been promised the return of the Prophet in the Qá'im and the Mihdí respectively. The Christians await the return of the Christ; the Zoroastrians, the Sháh-Bahrám; the Jews, the Messiah; the Hindus, the Krishna; the Buddhists, the fifth Buddha. The Revelation of Bahá'u'lláh and His Forerunner, the Báb, fulfill these prophecies. That is why Bahá'ís believe that we are no longer living in the Day of Prophecy; we are living in the Day of Fulfilment — fulfilment of these prophecies of the past.

The thinking provoked by this editorial comes from the chapter on the execution of the Báb in the Guardian's history of the Bahá'í Faith, *God Passes By*. In comparing the likeness of the Báb to Jesus Christ, Shoghi Effendi says that "nowhere in the whole compass of the world's religious literature, except in the Gospels, do we find any record relating to the death of any of

the religion-founders of the past comparable to the martyrdom suffered by the Prophet of Shíráz (the Báb) . . . The passion of Jesus Christ, and indeed His whole public ministry, alone offer a parallel to the mission and death of the Báb . . . We cannot fail to discern a remarkable similarity to the distinguishing features of the career of Jesus Christ."

The Guardian says that the Báb is to be regarded not only as an independent Author of a divinely revealed Dispensation, but also He must be recognized as the Herald of a new Era. This new era is the Bahá'í Era and it is the beginning of a new and great universal prophetic cycle. The coming of the Báb closes the Adamic Era and opens the Bahá'í, the "Cycle of Fulfilment". This then is the Day of Fulfilment in which we are living. The prophecies and promises of all of the Prophets of the past ages have been fulfilled through the coming of the Báb (1844-1853) and Bahá'u'lláh (1853-1892).

The unique station of the Báb paved the way for the advent of Bahá'u'lláh Who was to be the

"Center and Object" of the Covenant. The Báb bridged the way between the old systems of religion and the new all-inclusive World Order of Bahá'u'lláh.

How wonderful it would be if the peoples of the world, unprejudiced and searching for truth, would recognize the fact that we are living in the Day of Fulfilment, a New Day, and that we stand at the threshold of that Golden Age when peace on earth and the maturity of man shall be a certainty.

In this time of disregard of social and moral law it is incumbent upon each individual that he investigate the Manifestation of God for this day; and if he is spiritually able to grasp His message, that he accept His Revelation. To refuse acceptance not only denies him a harmonious way of life, but limits his ability to live an abundant and useful kind of life. Furthermore, to deny the Prophet shows a lack of understanding of God's great creative plan and asks for proof for belief in Him, inasmuch as it is only through His Manifestations that we know God.

The nucleus of a "divinely-ordained, world-embracing Community" has been formed in the establishment of the Bahá'í World Faith in many parts of the world. The world religion of

the future has been proclaimed incorporating not only spiritual and humanitarian teachings, but in addition, administrative principles which will develop into a world-wide administrative System, which when more widely established, will bring a civilization the world has never known in practice, but has only known as a promise.

In anticipation of a world which shall reflect the Bahá'í teachings Bahá'u'lláh has written: "This is the Day in which mankind can behold the Face, and hear the Voice of the Promised One. The Call of God hath been raised, and the light of His countenance hath been lifted up upon men. It behoveth every man to blot out the trace of every idle word from the tablet of his heart, and to gaze, with an open and unbiassed mind, on the signs of His Revelation, the proofs of His Mission, and the tokens of His glory.

"Great indeed is this Day! The allusions made to it in all the sacred Scriptures as the Day of God attest its greatness. The soul of every Prophet of God, of every Divine Messenger, hath thirsted for this wondrous Day. All the divers kindreds of the earth have likewise, yearned to attain it . . ."

—G. K. H.

# The Dawn-Breakers

BAHÍYYIH RANDALL FORD

**T**HE DAWN-BREAKERS is the story of the beginning of the Bahá'í Cause. It is an account of the Will of God and man's struggle and blindness in relation to it. It shows what happens when a tremendous influx of the Holy Spirit focuses upon a corner of the earth submerged in ignorance and superstition. The battle that ensues is world-shaking in its effect. There are deeds of almost unbelievable heroism, man at his greatest, and the forces of jealousy and greed fighting with a fear that knows no bounds. It is life at its most intense moments. We are caught up out of our complacent selves, the story is so moving and dramatic, and we see with startling clarity what happens when men place God first in their lives, and what happens when He is placed last!

The story took place in Persia and Arabia. It began a little over a hundred years ago. A handful of men became convinced that it was time for the fulfillment of prophecy, the day of a Messenger from God, in fact, according to the Holy Books of the world, two Messengers from God. Overcoming all obstacles, they began

a search for the Promised One feeling that He was already upon earth. Irresistibly, their steps were led in the direction of Shíráz, a city in southern Persia. There beside the city wall at the hour of sunset on May twenty-second, eighteen hundred and forty-four, Mullá Husayn, the leader of the inspired little band, met face to face a Youth who was to change the destiny of Mullá Husayn, his country and the world.

That Youth, who became known as the Báb (Gate) invited Mullá Husayn to his home, a modest dwelling in an obscure part of the city. There, as evening faded into night and the city slept, the Báb proclaimed to Mullá Husayn that He was the answer to his search, that He was the Promised One and a fore-runner of yet Another to come. Mullá Husayn was shaken to the very core of his being with doubt. Could this Youth of twenty-five be that Man of unsurpassed holiness who was to reveal a Cause of tremendous power? The Prophet never comes as men expect Him to, and yet . . .

What happened at that historic interview has never been recorded before. Where in all history is there an accurate account

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*The Dawn-Breakers*, Nabíl's narrative of the early days of the Bahá'í Revelation. Bahá'í Publishing Committee, 1932.

of the new Mouthpiece of God making His initial Declaration to the man who was to become His first disciple?

After that memorable night the events in the story move in swift succession. The Báb was to have six years and a few months for His Mission. He arose with resolute and dauntless courage to the task of regenerating men's hearts, and preparing them for the Day of God that was to follow after Him. The magic of His speech, His copious and brilliant writings, His peerless character and charm were overwhelming, even to those who sought His Presence as avowed enemies. The Call that it was a new Day was raised by His disciples in every corner of Persia, and the country was thrown into a great tumult. The Sháh, himself, sent his trusted personal representative to investigate the claim of the Prophet of Shíráz and this most erudite and sincere man fell under the spell of Báb even as the humblest peasant.

Such power could not go unchallenged and the combined civil and ecclesiastical forces of Persia arose to stamp out the new Message. The Báb was insulted, suffered bodily harm, was arrested, and finally after three years, imprisoned, on a remote and dangerous mountain top on the frontiers of the Ottoman and

Russian Empires. His followers were made to suffer every conceivable form of torture and death. Thousands of them gave their lives. The unyielding devotion of each one only served to feed afresh the ever mounting flame of the Cause, and the army of recruits grew hour by hour.

Finally with a sense of terror and despair the authorities plotted to take the life of the Báb, Himself. Surely, when He is gone, they reasoned, the people will forget this insanity. On Sunday, July ninth, in the year eighteen hundred fifty, just at noon, the Báb was hung by ropes from a barracks wall in Tabríz. Ten thousand had gathered to witness the sight. The fire of seven hundred and fifty muskets was aimed at His body, but God is ever merciful. When the smoke had cleared away the Báb had disappeared. Only the ropes had been cut by the bullets. He had slipped from their coils untouched. One final miracle at the culmination of a superb life that the people might still, at the final hour, pause and take heed. But the veils that hinder light can be very thick, and when the Báb was found in a nearby room finishing a conversation with His secretary, the only thought was that He must be brought out again at once, and hung upon the same wall. This

time His body was riddled with bullets. The onlookers had ringing in their ears His final words: "O wayward generation, . . . The day will come when you will have recognized Me: that day I shall have ceased to be with you."

From one end of Persia to the other the Bábís were hunted and killed until only a scattered remnant remained. But among that small group was one leading figure. From the first year of the Báb's Declaration He had arisen fearlessly to champion the new Cause. He protected the Báb's disciples, guided their steps, clarified issues that arose and gave of His wealth with lavish generosity. But even that was not enough, He suffered arrest and torture, sharing at every turn the cup that touched the lips of the Báb. To Him the Báb sent His seal and ring before His martyrdom. This great figure was Bahá'u'lláh. Only one decree meted out to the Báb was denied Him at that hour, that of death. Our story closes with the banishment of Bahá'u'lláh to Baghdád. The heroes of the Faith had suffered

almost complete annihilation but the seeds of the new day had been planted. The future would show how great had been the triumph.

This is but the barest outline of Nabíl's Narrative, the record of *The Dawn-Breakers*. Nabíl was in his early teens when he heard of the Báb and believed in Him. Many of the scenes he so graphically describes he, himself, witnessed. He went into exile with Bahá'u'lláh and only finished his writing and research a little before the passing of Bahá'u'lláh in 1892.

This first volume, which is half of the Narrative, was translated into English by Shoghi Effendi and published in nineteen thirty two. It is a big book and not always easy to read but Nabíl was not writing a novel, rather a painstakingly accurate record of the world's greatest religious drama as he saw it lived, and as he watched its unfoldment through the years.

We who stand bewildered at the threshold of an age of atomic power can gain a new perspective from this story of the greatest of all power, the power of God.

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Thus ended a life (the Báb's) which posterity will recognize as standing at the confluence of two universal prophetic cycles, the Adamic Cycle stretching back as far as the first dawnings of the world's recorded religious history and the Bahá'í Cycle destined to propel itself across the unborn reaches of time for a period of no less than five thousand centuries.

SHOGHI EFFENDI

# The New Civilization

BEATRICE IRWIN

THE drama that has been unfolding itself before our eyes in the past five years is one of a universal moral retribution, for in its process it embraces all countries and even remote islands, and all have been forced to change their living conditions and their outlook. Perhaps the deepest significance of these happenings lies in the fact that they were an essential preliminary to the birth of a new and global civilization.

Hitherto, civilizations have arisen here and there on our planet, but now a unified world-structure is in the making. History reveals the fact that all outstanding civilizations have sprung from belief in a divine Messenger, who came to reveal a new and expanded design for living, which was transmitted in books of wisdom, which inspired a minority to adopt and circulate its laws, and to rear buildings in its honor.

Broadly speaking civilizations have had four roots in common.

(1) Need for an expanded design for living.

(2) Need for a renewal of spiritual faith.

(3) Need for a collective urge

to obey evolution's law of progress.

(4) Necessity for adoption of key-words that summarized immediate needs and objectives of achievement.

Analyzing those fundamentals, we find that they have sprung from an urge to resist the encroachment of material on spiritual life. A sense of mental suffocation suggested the trial of various material remedies, but as these failed it was realized that a spiritual cure was called for. Then having lost faith in themselves and in each other, they found that the need for an inspired leader was paramount. This collective receptivity and demand, brought forth the Messenger or Prophet who revealed the new plan.

This plan was diametrically opposed to existing conditions but was always in conformity with evolutionary law of progress, and though presented at first to a minority, it was capable eventually of influencing humanity as a whole.

The development of the plan was stressed by focalizing the needs of the hour in key words of moral significance.

It is important to note, that in world crises, though philosophers, scientists, artists, and even martyrs have influenced thought, it is the Prophet alone whose worldly detachment and far reaching vision commands the faith that founds civilizations.

In India we find the Prince Siddhartha, who revolted against oriental luxury and autocracy, and adopted the life of a penniless nomad under which guise he became known as the Buddha, or enlightened one, founding a faith that has molded the outlook and inspired the works of Asia for many centuries. Buddhism has left two immortal echoes on the air—resignation and detachment.

And then came Christ, whose overwhelming radiance conquered and eclipsed the arrogance of the Caesars, restoring to earth those freedoms which are borne of humility and self-sacrifice. The loving purity of this Master rebuked the passionate sensuality of Rome, and Christ, the carpenter's son, vindicated the meaning and dignity of labor, and foreshadowed a civilization of democracy, making spiritual equality and humility the passports to a new era.

His followers founded the Church, and they reared the Cathedrals of Europe whose in-

credible spires seem to touch the stars themselves.

Perhaps Christ visioned the need for man's further subjugation on the path to peace, and also the distortion of His teachings in the Crusades and in the Inquisition, when He said—"I come not to bring you peace but a sword."

This sword of retribution was later offered by Muhammad in lawless Arabia, where conditions permitted of no more advanced manner of establishing order, and cleansing a block of humanity, corrupted by sects and superstitions. In face of the ruthless disorder prevailing in Arabia, "Inshallah", became the key word of Muhammadanism, signifying obedience to one God.

Idols were renounced, and images or pictures of any kind were forbidden in the mosques, whose gracious towers and domes protect the austere simplicity of interiors, where the only figures seen are those of the faithful who pray five times a day.

Out of this faith grew a cultural civilization of highest value, especially to Persia, Spain, North Africa, and India, in which land, the Mogul dynasty brought forth such Emperors as Baber, Akbar, and Shâh-Jehan whose records as social

educators and benefactors equal those of any in history.

And now against this tapestry of the ages, there rises once more a royal Messenger who brings mankind a new design for living, and a guidance out of chaos into peace.

Preceding His advent, came the dark ages, the terrors of medievalism, a growing arrogance of the church for worldly power, the weakness of self-indulgent kings, corruption of statesmen, successive wars, and finally the enslavement of humanity, by every kind of injustice. This apex of materiality, at which history shows that all civilizations crumble, began to manifest itself in our midst in 1844. At that moment in darkest Persia, arose the "Báb", who heralded the coming of a "Manifestation of God", for which proclamation He was martyred in Tabríz, followed at later date by 20,000 other souls who gave up their lives in hopes of the fulfilment of His promise. This was achieved in 1863 in Baghdád, when Mirzá Husayn 'Alí, son of a minister at the court of Persia proclaimed himself as "The Promised One", henceforth to be known as Bahá'u'lláh which means The Glory of God.

Justice and unity became the clarions of the Bahá'í Faith,

which is the life-giving source of the new civilization which we see arising in our day.

The manifesto and written works of Bahá'u'lláh, already translated into forty-three tongues enjoins the permanent abolition of war, the permanent foundation of world peace, and the recognition of a federated world.

These difficult objectives could only be brought about by a humanity practicing greater justice and freedom than was hitherto known, or even possible.

Therefore Bahá'u'lláh, ordained as stepping stones to the goal,

(1) Recognition of the oneness of humanity.

(2) Abolition of prejudices of creed, cast and color.

(3) Independent investigation of reality.

(4) Equality in education and opportunity for men and women.

(5) Cooperation of science with religion.

(6) Economic equalization—no idle rich, no starving poor.

(7) Use of a universal language.

(8) A universal tribunal composed of representatives of all the peoples of the world.

For announcing these "heresies" to the rulers of the world, Bahá'u'lláh was imprisoned for forty years, but when He as-



cended in 1892 He appointed His son, 'Abdu'l-Bahá, as His successor. In a mission which lasted until 1921, 'Abdu'l-Bahá again warned the world's leaders that unless justice, as outlined by his father, could be established, a more "grievous calamity" would beset the world than anything hitherto known.

But the indifference of the rulers and the majority brought forth the hydra-headed gorgon of world-war. Yet from this global purge, already we see new outlines on the horizon, and for the first time in history, universal justice is becoming the professed aim of the rulers. During the past hundred years, a minority scattered over the earth, has heeded and cherished the words of the Báb, Bahá'u'lláh and 'Abdu'l-Báha. They have circulated their writings, believed in

their laws and raised buildings in hopeful honor of their faith.

These buildings are known as the Bahá'í universal houses of worship. The first of these was erected at 'Isqábád in Russia, the second stands at Wilmette, Illinois, on the shore of Lake Michigan, and the third is in project outside Tíhrán, Persia.

The temple at Wilmette is symbolic throughout its structure. Its dome, the fifth largest in the world, unifies the religious symbols of every faith in a harmonized pattern, and in doing so, it exalts those principles of unity and justice which are the destined and guiding stars of a new day and a new civilization, long dreamed of, sought, and promised to the sons of men, for in this day of God, the old order will "be rolled up, and a new one spread out in its stead."

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Shake off, O heedless ones, the slumber of negligence, that ye may behold the radiance which His glory hath spread through the world. How foolish are those who murmur against the premature birth of His light. O ye who are inly blind! Whether too soon or too late, the evidences of His effulgent glory are now actually manifest. It behoveth you to ascertain whether or not such a light hath appeared. It is neither within your power nor mine to set the time at which it should be made manifest. God's inscrutable Wisdom hath fixed its hour beforehand. Be content, O people, with that which God hath desired for you and predestined unto you.

—BAHÁ'U'LLÁH

# The Day of God

WORDS OF BAHÁ'U'LLÁH

## III

**O** YE that have strayed and lost your way! The Divine Messenger, Who speaketh naught but the truth, hath announced unto you the coming of the Best-Beloved. Behold, He is now come. Wherefore are ye downcast and dejected? Why remain despondent when the Pure and Hidden One hath appeared unveiled amongst you? He Who is both the Beginning and the End, He Who is both Stillness and Motion, is now manifest before your eyes. Behold how, in this Day, the Beginning is reflected in the End, how out of Stillness Motion hath been engendered. This motion hath been generated by the potent energies which the words of the Almighty have released throughout the entire creation. Whoso hath been quickened by its vitalizing power, will find himself impelled to attain the court of the Beloved; and whoso hath deprived himself therefrom, will sink into irretrievable despondency. He is truly wise whom the world and all that is therein have not deterred from recognizing the light of this Day, who will not allow men's idle talk to cause him to swerve from the way of righteousness. He is indeed as one dead who, at the wondrous dawn of this Revelation, hath failed to be quickened by its soul-stirring breeze. He is indeed a captive who hath not recognized the Supreme Redeemer, but hath suffered his soul to be bound, distressed and helpless, in the fetters of his desires.

O My servants! Deprive not yourselves of the unfading and resplendent Light that shineth within the Lamp of Divine glory. Let the flame of the love of God burn brightly within your radiant hearts. Feed it with the oil of Divine guidance, and protect it within the shelter of your constancy. Guard it within the globe of trust and detachment from all else but God, so that the evil whisperings of the ungodly may not extinguish its light. O My servants! My holy, My divinely ordained Revelation may be likened unto an ocean in whose depths are concealed innumerable pearls of great price, of surpassing luster. It is the duty of every seeker to bestir himself and strive to attain the shores of this ocean, so that he may, in proportion to the eagerness of his search and the efforts he hath exerted, partake of such benefits as have been pre-ordained in God's irrevocable and hidden Tablets. If no one be willing to direct his steps towards its shores, if every one should fail to arise and find Him, can such a failure be said to have robbed this ocean of its power or to have lessened, to any degree, its treasures? How vain, how contemptible, are the imaginations which your hearts have devised, and are still devising! O My servants! The one true God is My witness! This most great, this fathomless and surging Ocean is near, astonishingly near, unto you. Behold it is closer to you than your life-vein! Swift as the twinkling of an eye ye can, if ye but wish it, reach and partake of this imperishable favor, this God-given grace, this incorruptible gift, this most potent and unspeakably glorious bounty.

# Robert Turner

LOUIS G. GREGORY

**B**ARE outlines of the story of Robert Turner, the first American Negro to become a Bahá'í, have been related to the writer, over a long period of years. Those who mentioned him have been Mrs. Lua M. Getsinger, probably the first American woman to embrace the Faith and one of the most active and effective early teachers; Dr. Edward C. Getsinger; Mrs. May Maxwell; Mirzá 'Ali-Kuli Khan; and Madame Khan. There is agreement in the statements coming from such well known sources and, although few, they establish essentials of a strong and abiding faith and are worthy of being recorded as a fitting memorial of a truly great soul.

Robert Turner was the butler of Mrs. Phoebe Hearst, early Bahá'í and mother of the well known publisher of that name. Robert Turner's post was one of unusual responsibility, carrying with it largely the stewardship of his wealthy and socially prominent employer. He was faithful, dependable and wise.

When Mrs. Hearst was given the Bahá'í message by Mrs. Getsinger in Paris, Robert Turner, from the vantage ground of his service station, listened with

eager interest to words not addressed to himself. He sought opportunities to know more about so wonderful a Faith, was taught and became a firm believer. In the year 1900 he accompanied the Hearst-Getsinger party to 'Akká, Palestine, to see 'Abdu'l-Bahá, still a prisoner under despotic and corrupt government rule.

When the party entered the room of the Master, they assumed that Robert Turner who was with them would of course follow. After greeting them with *His Welcome*, 'Abdu'l-Bahá waited with His face turned toward the door, in evident expectation. The ladies looked around, and to their surprise they found that Robert was not in the room. The Master then went to the door on the outside of which Robert stood in an attitude of deepest humility. At sight of the Master he dropped upon his knees and exclaimed: "My Lord! My Lord! I am not worthy to be here!" 'Abdu'l-Bahá raised him to his feet, giving him a most affectionate, fatherly embrace. The exceedingly great kindness of the Master to Robert Turner was most impressive.

On one occasion the honor

was bestowed upon him of sharing the Master's servitude. He was also assured that if he remained firm and steadfast until the end, he would be a door through which a whole race would enter the Kingdom.

During those early days the confirmations were mighty, but the tests and trials were also great. Many trees were uprooted by the storms of trials. But those that were firm took deeper roots. Robert Turner, with what our Persian brothers call "Iron Sight", had his clear vision of reality. Henceforth he refused—to use his own expression—to "let the world throw dust in his eyes."

After a few years there came to him an illness which proved fatal. It came at a time and place that surrounded him with non-Bahá'ís. His attendants heard him often repeat, even when delirious, an expression strange and unknown. After his passing inquiry revealed that his last

word was the Greatest Name. Thus he measured up to the divine standard of faith and loyalty, and constantly increasing are those who owe so noble a character gratitude and reverence. Following his death, which was really the portal to a richer and more exalted life, a Bahá'í burial ring-stone was placed upon his finger by Mírzá 'Alí-Kulí Khan.

An incident closely connected with this sketch is that Mrs. Phoebe Hearst, prompted no doubt by her experiences at 'Akká and her esteem for Robert Turner, upon returning to her Washington, D. C. home, invited there a number of the most prominent educators of the colored race to meet her. They were entertained in her sumptuous home not only by material attractions, but with heavenly food, the glad tidings and the Great Message. Radiantly she announced to them that the Deliverer of mankind had indeed come!

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In the esimation of God there is no distinction of color; all are one in the color and beauty of servitude to Him. Color is not important; the heart is all-important. It matters not what the exterior may be if the heart be pure and white within. God does not behold differences of hue and complexion; He looks at the hearts. He whose morals and virtues are praiseworthy is preferred in the presence of God; he who is devoted to the Kingdom is most beloved. In the realm of genesis and creation the question of color is of least importance.

—'ABDU'L-BAHÁ

## WITH OUR READERS

**T**HAT the Bahá'í Faith is concerned with the final triumph of man's higher nature over his lower and with the manifestation of this triumph in a world government which shall insure lasting peace is known by readers of this magazine and students of the Bahá'í Faith. In his article "The World Beyond Victory" William Kenneth Christian brings a fresh approach and renewed emphasis to this all important goal. This contribution was first used as an address at a public meeting at Washington, D. C. Mr. Christian serves the Bahá'í Faith in many ways. He is a member of the editorial committee of this magazine, a member of the Louhelen School program committee and previously was chairman of the New York regional teaching committee and of the Bahá'í college speakers' bureau, a frequent speaker on the Bahá'í platform and contributor to these pages. At present he is located at Lansing, Michigan and is instructor in the department of Written and Spoken English at Michigan State College, East Lansing.

The importance of right care and training of children can hardly be overestimated and Amy Brady Dwelly is well qualified to write on this subject both because of her familiarity with Bahá'í teachings and because pre-school education of children is her chosen field of work. After graduating from Ohio State University Mrs. Dwelly did graduate work under a Laura Spellman Rockefeller scholarship in child develop-

ment at Cornell University. . . For several years she was state supervisor of nursery schools for New Mexico and is now county supervisor of child care in Escambia County, Florida, with her office in Pensacola. She is the author of both stories and poems for children and has previously contributed to *World Order*. "Bahá'í Children and the Peace" is a companion piece to "Bahá'í Children in War Time" which appeared in our November, 1943 issue.

"Successful Marriage" contributed by Eleanor Sweney Hutchens might be considered as a supplement to Canon Townshend's "Joined by God", an article on the same subject printed in our July, 1945, issue, as it combines some of the best thought of today in regard to marriage with Bahá'í standards. Our recent February number contained Mrs. Hutchens review of "Bahá'í World Faith". Mrs. Hutchens is a graduate of the University of Illinois and was for a number of years active in the Urbana Bahá'í community. Her home at present is in Palos Heights, Illinois.

Gertrude K. Henning's editorial, "This is the Day of Fulfilment" reminds us again forcefully that the events we are passing through have been foretold and are a culminating stage in God's redemptive plan for mankind. Mrs. Henning is secretary of the editorial committee of *World Order* and lives in Winnetka, Illinois.

The review of *The Dawn-Breakers* by Bahíyyih Randall Ford is an important addition to our Bahá'í literature series, which has been running for over a year, especially since some of our newer believers have not yet become acquainted with the details of the early history of our Faith as narrated by Nabil in *The Dawn-Breakers*. This is Mrs. Ford's first contribution to World Order. Both she and her husband, Mr. Harry Ford are active workers for our Faith in our summer schools, in public talks and study classes. As a young girl Mrs. Ford visited 'Abdu'l-Bahá in Haifa with her parents, Mr. and Mrs. W. H. Randall and she was among the children bountifully blessed by 'Abdu'l-Bahá when He was in America. Her home is in Little Falls, New York.

The connection between the great religions of the world and the rise and fall of the great civilizations of the world is only beginning to be studied by historians and philosophers. In her article, "The New Civilization", Beatrice Irwin helps us in our thinking along this line. Miss Irwin has lectured extensively in Europe, Latin America, the United States and other countries and is the author of two books, *The New Science of Color*, and *The Gates of Light*. Her lectures have been on similar topics and on subjects connected with her travels as well as on direct Bahá'í subjects. Miss Irwin was born of British parents in the Himalaya Mountains, graduated from Cheltenham College and Oxford University and later became an American citizen. Other things from her pen, both essays and poems, have been printed in our pages. Her last previous contribution was a poem, "The Day of God" which appeared in

our February, 1945 issue. She is now living in San Francisco, California.

In our December and January issues we have printed Words of Bahá'u'lláh under the title, "The Day of God," with the hope that those reading these clear and sublime words will understand that we are now living in "The Day of God." It is only by understanding this truth that we can understand and evaluate the tremendous changes taking place throughout the world. This is the final group of selections in this series of three.

Louis Gregory tells us the story of Robert Turner, the first American Negro to accept Bahá'u'lláh. All Bahá'ís know Mr. Gregory for he has traveled and taught the Faith much, especially in the southern states, has been a member of the National Spiritual Assembly for many years and is always present at the annual convention in Wilmette. We understand that he and Mrs. Gregory have spent the winter months with friends in Columbus, Ohio.

A few additional and interesting items from Australia have been received through Robert Reid, whose article "The New Age" was printed in our March number. Because such details help us to realize how similar are the problems of Australia and the United States, both in the country at large and in spreading the Faith we believe our readers will be interested in some things Mr. Reid writes. He was removed, he tells us, from Wollongong where he and his wife worked to establish the Bahá'í Faith for eighteen months to Melbourne a city of 1,100,000 inhabitants, which,

he says, "Offers a big field for Bahá'í work. At one time there was a local assembly here and down through the last twenty-four years there has been a great amount of work done and we hope to capitalize upon that work in our projected activities. . . . We are greatly cheered by the reports of your activities in America, and it gives us great pleasure to read, per medium of *The Bahá'í News*, of your publishing program, your publicity, and your lecturing and teaching arrangements which are far in advance of our activities here. There is a vital need in Australia for missionary or pioneer activity and if some of your people were moved to come here and settle here it would be of great benefit. The difficulty is, of course, (here as all over the world) we have a terrific housing problem and also an employment problem caused by the return to peace time production."

We wish to give tardy recognition to two contributors whose poems have recently appeared in our pages. We are often unable to speak of contributors of poems in this department because short poems are slipped

in as fillers when the final dummy of the magazine is made up. Nell Griffith, whose poem "Song of Tomorrow" appeared in our January issue, won first prize, we are told, in the national poetry contest conducted by the Chattanooga Author's and Artist's Club. Her home is in Kenwood, California.

Ruth Foster Froemming whose poem, "Bahá'í" was in our February number is a woman of wide interests. She studied journalism at the University of California and has published a book of poems, taught piano and composed music, was Ziegfeld Follies girl in 1919, is public speaker on world brotherhood, the founder and president of the St. Francis Animal Protective League in Milwaukee, the wife of Major Paul Froemming (manager of the Veterans' home in Milwaukee), the mother of four children with one son in service. Needless to say, she writes, "I am grooming myself to forcefully present the Bahá'í teachings to a world suffering from spiritual famine."

—THE EDITORS.

# WORLD ORDER

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## Bahá'u'lláh's Epistle to the Son of the Wolf

NOTES BY MARZIEH GAIL

THIS is the last major outstanding Tablet of Bahá'u'lláh. The last He wrote before He left us; before that happened of which the Báb has written, "all sorrow is the shadow of that sorrow."<sup>1</sup> This is the last of the hundred books He revealed for us.

It was written to a priest in Iṣfáhán, a priest called the "Son of the Wolf". His father had spoken the words that sent the "twin shining lights,"—the King of Martyrs and the Beloved of Martyrs—to their death. They were laid in two sandy graves near Iṣfáhán. (Years afterward, an American woman named Keith Ransom Kehler knelt there and wept and brought them flowers; then in a few days she was stricken and died, and the friends carried her back to these same graves and buried her beside them).

This priest, Áqá Najafí, had committed the unforgivable sin: he had violated the Covenant and blasphemed against the Holy Spirit;<sup>2</sup> that is, he had hated, not

the lamp, not the Prophet of God as an individual—from ignorance, or because he did not recognize Him—but the light itself, the perfections of God which the Prophet reflects; he had hated the light in the lamp—and "this detestation of the light has no remedy . . . ."<sup>3</sup>

This priest was, then, the most hopeless of sinners. His evil found expression in many ways, and among them was this, that with his pupils, he kicked at and trampled the martyred body of Mírzá Aṣhraf, in Iṣfáhán (not the Aṣhraf of whom we read in *Gleanings*;<sup>4</sup> Siyyid Aṣhraf, whose head was cut off in Zanján).

And yet, Bahá'u'lláh begins this Tablet with a prayer of repentance for Áqá Najafí to recite. He offers this breaker of the Covenant forgiveness; just as, in His Most Holy Book, He offers forgiveness to Mírzá Yaḥyá, the treacherous half-brother who tried to destroy him.<sup>5</sup> This offering is a demonstration of "Badá"—of the principle of the free op-



eration of the Will of God, Who doeth whatsoever He willeth and shall not be asked of His doings. It proves how mistaken is that large group of human beings who believe that everything is on a mechanical basis—that this much sin brings this much punishment, and so much good buys so much reward. To them, God is a blind force, operating mechanically—something like the third rail in the subway. They themselves, however, would greatly resent being called a blind force. (The Báb develops this principle of “Badá” in the Persian Bayán.)<sup>6</sup>

*“Thou beholdest, O my God, him who is as one dead fallen at the door of Thy favor, ashamed to seek from the hand of Thy loving-kindness the living waters of Thy pardon.”<sup>7</sup>*

*“Thou hast ordained that every pulpit be set apart for Thy mention . . . but I have ascended it to proclaim the violation of Thy Covenant. . . .”<sup>8</sup>*

*“O Lord, my Lord! and again, O Lord, my Lord! and yet again, O Lord, my Lord!”<sup>9</sup>*

Throughout the Tablet, he is several times directed to pray;<sup>10</sup> is addressed as would be one of Bahá'u'lláh's own sons;<sup>11</sup> is told to arise and serve the Faith;<sup>12</sup> to believe, serve and trust;<sup>13</sup> to enter the presence of Bahá'u'lláh (Whom he had never seen);<sup>14</sup> to

save men from the “mire of self,”<sup>15</sup> to “seek the Most Great Ocean”<sup>16</sup> and that “thereupon, will the doors of the Kingdom be flung wide before thy face . . .”<sup>17</sup> He is told: “O Shaykh! We have enabled thee to hear the melodies of the Nightingale of Paradise . . . that thine eye might be cheered. . . .”<sup>18</sup>

As Dr. ‘Alí-Kulí Khán has pointed out (unpublished manuscript notes)<sup>19</sup> the varying titles by which Bahá'u'lláh addresses Áqá Najafí indicate that the Letter is intended for a much larger audience than he. It is “a presentation of the Faith to humanity”; many aspects of man are singled out and addressed. These titles include: “O Shaykh”<sup>20</sup>; “O distinguished divine,”<sup>21</sup> “O thou who hast gone astray!”<sup>22</sup> “O thou who hast turned away from God!”<sup>23</sup> Occasionally, too, others are specifically named “O people of Bahá,”<sup>24</sup> “O Hádí,”<sup>25</sup>. Many aspects of man are singled out and addressed. You find here, not only the evil priests who in every dispensation hold men back from their Lord<sup>26</sup>—the “blind mouths” of *Lycidas*—but the good divines, who are “as eyes to the nations”<sup>27</sup>, reminiscent of the “‘Ulamá in Bahá” of the Most Holy Book. You find here the king and the scholar, the everyday believer, the saint, the sinner.

This Tablet, then, is much more than a letter to an individual. It is an important general presentation of the Faith. In this Work, as the Guardian tells us, Bahá'u'lláh "quotes some of the most characteristic and celebrated passages of His own writings, and adduces proofs establishing the validity of His cause."<sup>28</sup>

Most books bring you closer to the author. But when you study the work of Bahá'u'lláh, He eludes you. As the Guardian has told us in *The Dispensation of Bahá'u'lláh*, He is "unapproachably glorious".

Goethe says, "Above all peaks there is rest." I have read this Book three times and studied it over a long period; it seems to me more likely that above all peaks there is another peak.

You want, though it is almost impossible, to read this at one sitting. It comes rapidly, and the English translation by the Guardian is flawless. You want more and more of it and are too impatient to stop and think over this and this, as you are urged along, and you mark things to come back to.

It contains sentences like these:

*"I belong to him that loveth Me . . ."*<sup>29</sup>

*" . . . others had, at times, to nourish themselves with that Di-*

*vine sustenance which is hunger"*<sup>30</sup>

*"In the treasures of the knowledge of God there lieth concealed a knowledge which, when applied, will largely, though not wholly, eliminate fear."*<sup>31</sup>

*Man's actions are acceptable after his having recognized (the Manifestation)."*<sup>32</sup>

*"He is truly learned who hath acknowledged My Revelation, and drunk from the Ocean of My knowledge, and soared in the atmosphere of My love . . ."*<sup>33</sup>

*"A just king enjoyeth nearer access unto God than anyone."*<sup>34</sup>

*"These, verily, are men who if they come to cities of pure gold will consider them not; and if they meet the fairest and most comely of women will turn aside."*<sup>35</sup>

It offers historical material which in future will stimulate the keenest research. We learn, for example, of the Master's first betrothal<sup>36</sup>; of Bahá'u'lláh's arrest in Niyávarán<sup>37</sup> and of the kind of chains He was bound with<sup>38</sup>; of the machinations against Him by Persian officials in Constantinople<sup>39</sup> and of the suicide there of Hájí Shaykh Muḥammad-'Alí<sup>40</sup>; the fact that Mírzá Yaḥyá was not exiled out of Persia<sup>41</sup>; that he abandoned the writings of the Báb in Baghdád<sup>42</sup>; that Hádí Dawlat-Ábádí tried to destroy

every copy of the Bayán<sup>43</sup>; that the Azalís tried to claim Siyyid Javád-i-Karbalá'í as one of themselves, pasting his picture under that of Mírzá Yahyá<sup>44</sup>; that Bahá'u'lláh had never read the Bayán<sup>45</sup>; that in 1863 (this date is given in *God Passes By*);<sup>46</sup> Bahá'u'lláh suggested to a Turkish official, Kamál Páshá, that his government convene a gathering to plan for a world language and script. (In this connection, Volapük was invented by Johann Martin Schleyer of Konstanz, Baden, about 1879; Esperanto, by Dr. Ludovic Lazarus Zamenhof, was first discussed in print by him in 1887; cf. Webster's *New International Dictionary*, 1929).

It gives us a moral code, including such precepts as: "*If any-one revile you, or trouble touch you, in the path of God, be patient, and put your trust in Him Who heareth, Who seeth. He, in truth, witnesseth, and perceiveth, and doeth what He pleaseth, through the power of His sovereignty.*"<sup>47</sup> "*The sword of wisdom is hotter than summer heat, and sharper than blades of steel . . .*"<sup>48</sup> "*. . . withhold not from the poor the things given unto you by God through His grace. He, verily, will bestow upon you the double of what ye possess.*" "*If ye become aware of a sin committed by another, conceal it, that God*

*may conceal your own sin.*"<sup>49</sup> "*Be . . . thankful in adversity. . .*"<sup>50</sup> "*Be fair in thy judgment and guarded in thy speech . . . Be . . . a haven for the distressed, an upholder and defender of the victim of oppression . . . a home for the stranger. . .*"<sup>51</sup>

The fear of God is continually stressed: "*We enjoin the servants of God and His handmaidens to be pure and to fear God. . .*"<sup>52</sup> "*The fear of God hath ever been a . . . safe stronghold . . .*"<sup>53</sup> "*Their [the Bahá'ís'] hearts are illumined with the light of the fear of God . . .*"<sup>54</sup> Students of the Qur'án will remember how strikingly the fear of God is likewise extolled in that Book<sup>55</sup>: "God loveth those who fear Him," and<sup>56</sup> "Whoso feareth God, his evil deeds will He cancel. . . ."

Among many such precepts, Bahá'u'lláh states here: "*Regard for the rank of sovereigns is divinely ordained. . .*"<sup>57</sup> and interprets "Render unto Caesar" far differently from the current meaning given this verse in Christendom, where it is made to imply that Caesar is a sort of reversal of God, a concept at variance with the Bahá'í teaching on kingship.<sup>58</sup>

Bahá'u'lláh also answers, in this Work, a question often asked: Why a new religion? He

says, by implication to the Muslims, that if they prefer what is ancient, why did they adopt the Qur'án in place of the Old and New Testaments? And He states that if bringing a new Faith be His crime, then Muḥammad committed it before Him, and before Him Jesus, and still earlier, Moses <sup>59</sup>. He adds, "*And if My sin be this, that I have exalted the Word of God and revealed His Cause, then indeed am I the greatest of sinners! Such a sin I will not barter for the kingdoms of earth and heaven.*"

(Strange, how often the public asks this question, forgetting today's universal wretchedness; the mind's loneliness, that is crowding those brick buildings with the barred porches, that you see as you travel through the country; the enslavement of human beings by other human beings like themselves; the moral rottenness—you have only to look at the sidewalks of any big city early in the morning, and the debris in its gutters, you do not even have to read the doctors' case histories, or the newspapers. And if you are one of those "nice people" so many persons claim to be, who do not drink to excess, nor harm anyone, and therefore do not need a God to obey—or need only some sterile deity of their own choosing, a selection from whose pre-

cepts they will follow when they see fit, and whose synthetic thunder, listened to, or not listened to, once a week, does not fool them for a moment—then you are empty, you are ineffective, you make no impact on society; and those discarded men sprawling in the streets are your glass of wine, and those piles of dead bodies you turn away from in the newsreels, are your professed goodwill, and all that useless agony in so many men's and women's hearts, is your sexual sophistication.)

The Bahá'ís of the West are gradually learning more about the Báb; through *The Dawn-Breakers*, *The Dispensation of Bahá'u'lláh*, and this present Text, they are drawing closer to Him, and to the story of His life, which is the story of His love for Bahá'u'lláh. Among His utterances here quoted is the striking plea to His followers that even should an imposter arise after Him, they should not protest against the man, nor sadden him<sup>60</sup>. (In time, twenty-five persons, most of whom later begged forgiveness of Bahá'u'lláh, claimed to be He Whom God Shall Manifest.<sup>61</sup> This was because of His longing to protect the True One. He is His own proof, the Báb told His followers. "... who then can know Him through any one except Him-

self?"<sup>62</sup> The breath of the Báb's despair is here <sup>63</sup>, and His beautiful words, "I . . . am, verily, but a ring upon the hand of Him Whom God shall make manifest . . ."<sup>64</sup> Bahá'u'lláh links the Heraldship of the Báb with that of John the Baptist, and shows how John's companions as well "*were prevented from acknowledging Him Who is the Spirit (Jesus)*."<sup>65</sup>

Not only are we brought near to Him Who was the return of the Twelfth Imám, but to all the Imáms, and—since the Guardian is as the Imám—to the institution of Guardianship in our own Faith. The reference to the "snow-white" hand of the Qá'im goes back to Moses' sign in the Qur'án.<sup>66</sup> By the "Impost"<sup>67</sup> is meant the tithe, payment of which is a religious duty, as are the Fast, the Pilgrimage, etc.: "We are the Way . . . and We are the Impost, and We are the Fast, and We are the Pilgrimage, and We are the Sacred Month, and We are the Sacred City . . .," says the Imám Jáfar-i-Šádiq. In connection with the Imámate, E. G. Browne's brief summary <sup>68</sup> is valuable: "According to the Imámite view . . . the vice-regency is a matter altogether spiritual; an office conferred by God alone, first by His Prophet, and afterwards by those who so succeeded him . . . the Imám of the Shiites is the divinely-ordained successor

of the Prophet, one endowed with all perfections and spiritual gifts, one whom all the faithful must obey, whose decision is absolute and final, whose wisdom is superhuman and whose words are authoritative."

Swiftly, in this Book, the scenes pass. There is the dungeon, and the dream there, and the promise: "*Verily We shall render Thee victorious by Thyself and by Thy Pen . . . Ere long will God raise up the treasures of the earth—men who will aid Thee . . .*"<sup>69</sup> There is the dramatic suicide in the mosque, of Hájí Shaykh Muḥammad-'Alí.<sup>70</sup> There is the "city, on the shores of the sea, white, whose whiteness is pleasing unto God. . . ."<sup>71</sup> The mood varies, the tempo shifts. You can hear these swift questions and answers<sup>72</sup> in music, as a kind of spiritual: "*Hath the Hour come? Nay, more; it hath passed . . . Seest thou men laid low? Yea, by my Lord . . . Blinded art thou . . . Paradise is decked with mystic roses . . . hell hath been made to blaze . . .*" There are the thought-inducing lines on the moan of the pulpits<sup>73</sup>: "*I was walking in the Land of Tá (Tíhrán)—the dayspring of the signs of Thy Lord—when lo, I heard the lamentation of the pulpits and the voice of their supplication unto God, blessed and glorified be He. They cried out*

and said . . . *Alas, alas! . . . Would that we had never been created and revealed by Thee!*" This reminds us of the Qur'anic verse, referred to earlier by Bahá'u'lláh<sup>74</sup>: "God, Who giveth a voice to all things, hath given us a voice . . ."<sup>75</sup> And then the earth-quaking apostrophe to the She-Serpent: "*Judge thou equitably, O She-Serpent! For what crime didst thou sting the children of the Apostle of God. . . ?*"<sup>76</sup> This refers to the martyrdom of the "twin shining lights," descendants of Muḥammad; you would need Michelangelo or Milton to comment here.

People who must choose often ask whether they should add this or that book to their private library. My reasons for owning this one are: Its beauty of text, translation, and format; its brevity; its richness from the academic point of view—the materials it offers for study; its comprehensiveness—for, although it is an independent creative work,

having its own unity of form, its own personal spirit—it is almost an anthology, and one selected by Bahá'u'lláh Himself. And then, there is the totality of its impact on the reader, and the eternal gift it holds out to him, of the mercy of God.

Yes, it helps us to enter His presence; it brings us to "*Him Whom the world hath cast away and the nations abandoned . . .*"<sup>77</sup>

Where has Áqá Najafí gone now? Where has he gone in his enormous globular turban and his curled-up shoes? He was, as Bahá'u'lláh called his fellow, "the last trace of sunlight upon the mountain-top."<sup>78</sup> Where has he taken all his hatred? In any event, it became the occasion of this Book, this last earthly gift to us from Bahá'u'lláh; His enemies brought Him poison, but He changed it into honey for His loved ones.

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References may be found in the With Our Readers department of this issue.

This is one in a series of articles on Bahá'í books.

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Say: O people of God! Adorn your temples with the adornment of trustworthiness and piety. Help, then, your Lord with the hosts of goodly deeds and a praiseworthy character. We have forbidden you dissension and conflict in My Books, and My Scriptures, and My Scrolls, and My Tablets, and have wished thereby naught else save your exaltation and advancement. Unto this testify the heavens and the stars thereof, and the sun and the radiance thereof, and the trees and the leaves thereof, and the seas and the waves thereof, and the earth and the treasures thereof. We pray God to assist His loved ones, and aid them in that which beseemeth them in this blest, this mighty, and wondrous station.

—BAHÁ'U'LLÁH

# Youth and the Modern World

## I. THE DECLINE OF MECHANISM

G. A. SHOOK

RATIONAL criticism is a dominating factor in the world of modern youth and these articles were written with this in view. They are concerned with some vital issues that confront youth today, such as the mechanistic concept of life, a world government, the need of a new administrative order, the value of modern mysticism, and the place of meditation in a scientific world.

In this first article the decline of the mechanistic concept of life and its implications are discussed. This is a real issue today and it is closely related to the well known Bahá'í principle: religion must be in accord with science and reason.

### THE UNREAL WORLD

There is just as much sanction for the pursuit of spiritual knowledge as for the pursuit of scientific knowledge. Science cannot question this; the most it can say is, science does not know.

Physics has never been satisfied with a mathematical description of nature. It has always tried to discover, and up to the twentieth century believed it had discovered, the underlying reality. As far back as the sixth century

B. C. the Ionian school maintained that the universe could be explained in terms of every-day experience. At least Plato tells us that Anaxagoras made this claim. And here we must remind the reader that to *explain* a phenomenon of nature we must describe it in familiar terms.

Ever since this Ionian period, science (particularly physics,) has explained the processes of the inanimate world by means of *models*, like the atom or the ether. For example, if we want to explain how light travels from one point to another, we may imagine the space between the two points filled with some medium, which in the past we called the ether. We then endow this ether with certain properties like elasticity and inertia which we know are essential for the propagation of waves of any kind. We must, of course, be consistent with all our assumptions; if light does not show any of the properties of waves, we are not justified in saying it is a wave phenomenon. On the other hand we may have reasons to believe that a ray of light is a flight of particles, in which case we do not need the ether. Of course this hy-

pothesis must likewise be tested to determine if it fits the observed facts. Both of these *models* have been tried and neither is entirely satisfactory. Naturally we raise the question, is the ether real? In the early part of the nineteenth century it was very real but today we can only regard it as a construct of the mind.

This is far from satisfactory even to a scientist, and it is just this unsatisfactory state of things that has led philosophers and scientists to alter their views about the *reality* of the material world, the world of particles, velocities and forces. By the beginning of the twentieth century physicists realized that the inanimate world could not be explained by models. In his recent book, *Physics and Philosophy*, Sir James Jeans shows clearly that physics merely furnishes us with a pattern of events, the symbolism of the real world. Models can only give us partial aspects of nature.

The significance of this new attitude can hardly be overestimated. The modern physicist now realizes that he cannot solve some very fundamental problems in his own field. Empirical knowledge, the kind of knowledge that sense data yields, is losing its exalted position and the materialist is slowly losing cast. However we should not jump to the con-

clusion that all scientists are becoming spiritual or that every student of physics realizes the change; the vast majority do not. On the other hand science is ready to admit that there may be another world beyond physics. The success of science and the decadence of religion have forced upon us a limited view of life but certainly they have not removed the fundamental realities of life.

Having arrived at the doctrine that the world of matter is unreal, we might indulge in a little retrospection. Should you ask any student of elementary physics why a stone falls to the earth he would probably tell you that the stone was *attracted* to the earth by the force of gravity. This is manifestly not an explanation but should you press him further he might tell you about Newton's universal law of gravitation. Now as a matter of fact Newton's law does not *explain* force and moreover Newton was fully aware that it did not. He hesitated at first to give out the law because he realized that it failed to explain why two masses *attract* each other. The law merely tells us how the force depends upon mass and distance but it gives us no insight into the nature of the force. Had he been able to show that the space between the two bodies in question, is filled with invisible elastic cords then we



might be able to *explain* gravitational force. Let us consider another example. A generation ago we explained some magnetic phenomena by means of *molecular* magnets. We said a piece of iron contains a large number of small magnets and then we proceeded to explain how these magnets could rotate and produce the observed effects. We overlooked the fact that this is really no explanation of *magnetism*; it merely tells us that a large magnet is made up of a number of small magnets.

One recalls 'Abdu'l-Bahá's repeated injunction, that man can comprehend the qualities but not the essence.

#### DETERMINISM AND FREEWILL

In a very real sense Newton laid the foundation for modern physics. To his original mechanics additions were gradually made and this more complete work is known to us as the "classical mechanics". Let us suppose we have a system of material particles moving at random. The classical mechanics say, if we know the position and velocity of each particle at some given moment, we can determine the position and velocity of every particle at some future time. In general this would require a superhuman mind but that is not the important point. The important point is this, the *state* of the sys-

tem at some future instant is *determined* by the state at this instant and the state at this instant is determined by the state at some past instant. This is obvious in the case of a single body moving with constant velocity. Suppose a car is moving from east to west at forty miles per hour. If we know where it is now, we can tell *where it will be* two hours hence and where it *was* two hours ago.

Now if the materialist is correct, and man is merely an aggregation of particles which are subject only to mechanical causes, then he can do nothing to shape his future, that is, he has no free-will. If he feels that the only certain knowledge available to him is empirical, that which is gained through the senses, then he must accept this inescapable position. The present is a necessary result of the past and the future is determined by the present. Of course, he may insist, as he always does, that if he wishes to turn to the right rather than the left, certainly he is free to choose. But the question still remains, *why* did he choose to turn to the right? This is not a mere quibbling over terms; rather it shows the dilemma in which man finds himself when he abandons all superhuman and superrational knowledge. By holding to partial aspects of reality and neglecting

his own inner experiences and those of the race, he has robbed himself of the very thing which makes for his progress. The materialist cannot take refuge in the idea that the mind has some power over the body, for thought, if he be consistent, is merely a mechanical motion in the brain and therefore subject to the classical mechanics.

The plain man may say, this is all nonsense, he can control his own career and no one can convince him otherwise. In this we can hardly concur for some of the greatest philosophers and scientists have pondered over the problem of *mechanistic determinism* for three hundred years without solving it, and so far as we can see today, there is no answer for us if we maintain that man is nothing more than a collection of material particles. To be sure the plain man was undisturbed by all this discussion. He labored, he hoped, he feared, but he never lost his faith and that is just what the philosophers wanted him to do, for *no freewill means no moral responsibility*.

Today the ethical philosopher who rejects the superrational and the supernatural, is in a dilemma. He would like to retain enough freewill to make man morally responsible and enough determinism to make him realize

that he will reap what he sows. In the early days of this doctrine, orthodox theology maintained that it was just another way of saying that all things were pre-ordained by God. One could then choose between God and the Newtonian mechanics, but in time, philosophers felt that the Newtonian mechanics was quite sufficient. The agnostic of the eighteenth or nineteenth century naturally believed he had the support of science. Today, however, he has not such support for if we cannot explain the inanimate world by models, certainly we cannot apply them to man. Mechanistic determinism is gone.

On the other hand if the principle of causality still holds, then there must be some kind of determinism, though not necessarily mechanistic determinism. Certainly no one would want to live in a world where man's choice was not determined by something. Those philosophers who are not willing to accept the reality of the spiritual world, are still pondering over the problem of freewill. However let no one imagine that this is a simple problem; it is, in fact, extremely complex and while it is resolved by postulating a superhuman or divine will, most philosophers are a long way from accepting this view. We can however meet the old time materialist on his

own ground, and this is the kind we usually meet.

The new physics builds a kinder world; at least, it leaves room for the world of the spirit. You are now at liberty to believe in the divine, if you wish; it is no longer unscientific. Science really has nothing to say about the realm of the spirit.

Mechanistic determinism is gone, but if you insist upon being a Victorian materialist, you must accept the dictum that you have no freewill. This is a bit embarrassing, for if you really accept the mechanistic concept of life, we must conclude that after all you did not choose to be a materialist, the choice was merely the result of a peculiar configuration of the particles of your brain and another configuration might have caused you to take a different view of life.

So much for the decline of mechanism and the failure of the classical mechanics (or as we sometimes say, the classical physics) to give a complete description of nature. In this connection one is reminded of the comments of 'Abdu'l-Bahá concerning the materialistic philosophers. Little did we realize at the time the significance of His remarks. Now through the writings of Shoghi Effendi we see the final product of this kind of philosophy, name-

ly the complete secularization of society and the almost complete secularization of religion.

Science makes observations in the physical world, carries out controlled experiments and strives at laws.

We assume there is an underlying reality and we draw pictures to represent it, but we have no means of telling whether these pictorial representations correspond to this reality or whether they are merely products of our imagination. Twentieth century physics believe they are merely products of the mind. They assist us in discovering the world of appearance and that is all modern science asks of them. We do not identify the world of appearance with the world of reality, but we do not deny the existence of the world of appearance. The world of appearance is the world we know through our senses.

### THE REAL WORLD

There is however another world which exists quite apart from this world of appearance (this world which is made known to us through empirical knowledge), namely the world of the spirit. We do not have to prove scientifically that there is such a world. It exists on its own right and since it is just as much a part of our life as is the world of

science, we need make no apologies for its existence.

There is an urge in man that drives him to pursue scientific knowledge, although it does not guarantee him wealth or fame, nor does it satisfy any of the so-called basic desires of life. Can we not assume that in some other part of his inner self there may be another kind of urge which compels him to search for spiritual values? The one is just as reasonable or, if you prefer, just as unreasonable as the other.

As opposed to scientific knowledge, spiritual knowledge gives us a universal outlook, a comprehensive view of man and nature. It is concerned with the sum total of all these aspirations which spring from a deeper level of consciousness and we are all constrained to admit that there must be levels of the human soul which are beyond the reach of science.

Here we are not dealing with particles, velocities, and forces or anything analogous to these physical quantities. Since there is nothing of this kind to measure, there is no place for a Newtonian mechanics or a modern physics. This does not mean however, that the world of the spirit is not as real as the world of science. The lack of some satisfactory scientific esthetic measure does not deprive man from appreciating mu-

sic. The entities of this subjective world have no sensuous quality, but they do have a category, a function in the scheme of things. We start with this fundamental postulate, sanctioned by experience; that for the fulfillment of this earth life (to say nothing of a future spiritual life) we cannot be wholly concerned with the world of science. There is a tendency, of course, to regard the world of the spirit as less substantial, less real than the world of science merely because it is subjective, but as we pointed out, the world of science lacks reality.

Let us consider the illustration which 'Abdu'l-Bahá uses in His Four Criteria of Truth. We see something in front of us which appears to be a circle of light. We infer it is a circle of light. We may have seen a circle of light which resembles this phenomenon, but if we have not, we can form a mental image of one. In either case we label the object in front of us *a circle of light*. Our knowledge however is only inferential, and we may not be correct; as a matter of fact the circle we see may be produced by a revolving point of light.

The knowledge of the world of science is symbolic but the knowledge of the world of the spirit is intimate.

In the spiritual world man does not distinguish between ap-

pearance and reality. The spiritual world is a world of reality and not a world of appearance. We do not build models to imitate an underlying reality, as in physics.

Just as experience in the world of sensation leads to judgments of sense-perception, that is, to empirical knowledge, so experience in the world of the spirit leads to an inner awareness of perception of spiritual values, that is, to spiritual knowledge. Man must experience spiritual values. After experience, reflection, but not before. Spiritual values are antecedent to discussions about them. If they did not exist, we could not talk about them. It is this experience in the realm of spiritual values that the rationalist overlooks or discounts, probably because it is more akin to esthetic appreciation than to scientific investigation, and therefore to him not very reliable.

#### THE WORLD OF REVELATION

Finally it is through the great prophetic religions and not through man's experience, that spiritual values come to the world. Man has capacity but this capacity is latent within him,

"... even as the flame is hidden within the candle and the rays of light are potentially present in the lamp." Dominated as we are today by a sensate culture, it is difficult for most people to grasp the significance of revelation in the realm of moral and spiritual values although in art it presents no problem. What we call good music is the music of the great revealers of music. We do not explain why the music of Mozart is good; we start with his music as a standard. In the field of art no one would claim that the progress of music depends merely upon the collective experience of the race or that every man is a potential revealer of music and that through meditation and reflection he can become a composer. Such a doctrine would never be advanced for obvious reasons. Granted that every man may attain the status of a musical genius, practically no one ever does.

While the decline of mechanism has not pointed the way to revealed truth, it has at least removed some of the formidable barriers.

This is the first of five articles in a series, "Youth and the Modern World."

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Man has two powers, and his development two aspects. One power is connected with the material world and by it he is capable of material advancement. The other power is spiritual and through its development his inner, potential nature is awakened. These powers are like two wings. Both must be developed, for flight is impossible with one wing. Praise be to God! Material advancement has been evident in the world but there is need of spiritual advancement in like proportion.

—ABDŪ'L-BAHÁ.

IF THE basis of the civilization of the future is to be the unity of all peoples, then the most important study for every individual in the world today is the means whereby it may be attained, a study which eventually searches the very heart and soul of every human being.

Outwardly men are united in a variety of ways: by laws sanctioned by force; by the natural bonds of race, history, and traditions; by similar education and similar tastes. But people of different nations, of different races and cultures are sometimes drawn closely together for a common purpose or in loyalty to one spiritual Authority. This is the force which has bound together the adherents of the great religions.

All of these forces are evoked by Bahá'u'lláh to unite mankind today. He ordains a world state, all men under one law. He establishes the unity of the races. He demands universal education. He provides certain attitudes and daily observances which give us a common background. And, by clearly demonstrating the religions to be all stages of one religion, which culminates in a new

revelation today, He bestows on us the unity of loyalty to one God and gives us a common purpose. But even within an all-inclusive faith there may be serious dissensions unless the people learn the difficult lesson of love. Love is the cement necessary for enduring society, and its essential element is humility.

In the Bahá'í Administration, the basic practice ground for this love-supported unity, on which civilization is to rest, is the Nineteen Day Feast, the pattern in miniature for a united world. There individuals, widely different in race, education, class, and culture, come together to worship God, to discuss their common purpose, and to learn to love each other. A glance at this characteristic Bahá'í institution may be helpful even to those who do not call themselves Bahá'ís, for its spiritual principles are capable of universal application.

'Abdu'l-Bahá, in His instructions to Bahá'ís on the conduct of this Feast, laid great emphasis on humility. He said that each one, when he comes into the Feast, must look upon all the others as better than himself. This is a very wholesome attitude in any organi-

zation, but it is very easy to be insincere in it. Suppose you have unusual ability and know that you are spending yourself in service. You look about you and see a good many others who seem to be doing very little, and it may be hard for you to say sincerely that you are less than they. But what do we really know about any other person—his steadfastness; his secret kindnesses; his hidden capacities, undeveloped for lack of opportunity; the problems of his life; his future achievements? He may be doing his best. Think whether you are doing yours, and reflect that if you are without humility you are the least of those present.

But it is not only the active and aggressive members of a community who must enter the feast humbly. He who has few talents, who is never asked to speak in public, for instance, or even to read aloud, who is passed over, forgotten, when this or that needs to be done—if such a one is hurt or resentful, he too, needs humility. When he has learned to say sincerely in his heart that all the others are better than himself, he will rejoice in their gifts and thus, in a measure, possess them. For in any community, and especially that of the Greatest Name, the talents of one belong

to all, being gifts of God. Each, then, speaks in the voices of others, their accomplishments are his accomplishments—if he loves them and supports them. When all the members of a community come thus humbly to the Feast, unity has been achieved.

But humility is far more profound than this. Any comparison of individuals becomes childish nonsense when we lift our thoughts to God and remember that every created thing bears His imprint, before which even the Manifestation is humble. Bahá'u'lláh, He Who was called the Blessed Perfection, cried out: "And were I to arise to serve one of Thy servants, and to wait at his door so long as Thine own kingdom endureth and Thine omnipotence will last, as a sign of my acknowledgment of the tie that bindeth him to Thy name, the Creator, I would, likewise,—and to this Thy glory beareth me witness—have to confess my complete failure to do him adequate service, and my deprivation of what can truly befit his station."

How pitiful a thing is our humility in the face of that Humility, our love in the face of that Love. If we could catch only a trace of it, unity among men would be established forever.

—G. B.

# Bahá'í Faith in Germany

HERMANN GROSSMANN

The last summer school held at Esslingen in 1936 and the National Bahá'í Convention of Heidelberg in May, 1937, demonstrated a culminating point in the history of the Faith in Germany, as they proved the brilliant achievement of a period of strenuous teaching and administrative efforts. The reports about the last German pilgrims meeting with the Guardian in Haifa, were presented before the Convention and shared with the believers.

The first signs of impending persecutions of the Cause occurred a short time before in Stuttgart: a menacing article against the Cause was published in a national socialist youth paper of Stuttgart, and the door-plate of the Bahá'í-Büro of that city was stolen by unknown culprits.

On May 21, 1937, the Faith and its administrative institutions were interdicted by special order of the Reichsführer SS and chief of the German police Heinrich Himmler, published by the newspapers in June, 1937. The vain efforts of Mr. Max Greeven to obtain an annulment of that order have been reported. Also the personal efforts of Mr. Otto Goldreich, believer of Stuttgart, in

appealing to the secret police of his town, had no results. By confiscation of the stock, all the books and leaflets of the Bahá'í-Verlag and the Bahá'í-Esperanto-Eldonejo, as well as "Sonne der Wahrheit" and "La Nova Tago" were lost. Also the archives of the National Spiritual Assembly and local Assemblies, the greater part of private books and even personal souvenirs were taken; while the secret police of Heidelberg, at request, explicitly stated that private possession of Bahá'í books and visits among the friends, even in larger number, were not prohibited. Mr. Emil Jörn, believer of Warnemünde, was not allowed to write to or meet any one of the believers.

In 1939 Mrs. Marta Brauns-Forel of Karlsruhe, member of the N.S.A., had to undergo a domiciliary visit; her books and correspondence were confiscated and she herself cross-examined during four hours in a most rude and scoffing manner. Because of a letter from Mrs. Anna Grossmann of Neckargemünd, member of the N.S.A., found at Mrs. Brauns', Mrs. Grossmann was interrogated by the officer of the secret police, Gerst of Karlsruhe, probably one of the examiners of



Mrs. Brauns, although the letter did not contain any word about the Cause. As no matter of complaint could be found, she was officially admonished for having kept "suspicious relations to a former member of the National and Spiritual Assembly of the Bahá'ís, a certain Frau Brauns in Karlsruhe". A copy of one of the daily prayers of Bahá'u'lláh, multiplied by Mr. Paul Köhler, believer of Dresden, which was found at the said domiciliary visit, gave reason for a sentence of a lower court (Amtsgericht) of Dresden, condemning Mr. Köhler to six months of prison. (Some years later he died by an accident.)

The third and most menacing wave of persecutions arose in 1943, when Mrs. Carla Macco, believer of Heidelberg, was suddenly put into prison owing to the backbiting accusations of a political character. It is to be supposed that the center of all the subsequent trials and persecutions was the said officer Gerst from the secret police of Karlsruhe, who had already been the initiator of the second wave of attacks leading finally to the imprisonment of Mr. Kohler. As the calumnious character of the accusations against Mrs. Macco became evident, she was then accused of being an active Bahá'í and based on falsified records of

her sayings before the secret police, she was condemned to six months of imprisonment. These falsifications were made against a number of other believers.

A defense for Mrs. Macco was almost impossible, as nobody was allowed to get in touch with the prisoner and even her lawyer had no chance to know the accusations charged against her nor to participate in the session of the special court. Only a number of weeks afterward Dr. Hermann Grossmann learned the facts when others were examined by the secret police of Karlsruhe. This gave a chance to the son of Mrs. Macco, the late Mr. Frith Macco, also a devoted believer of Heidelberg, to see his mother and shield her from being transported to a concentration camp. On December 1, 1943, the examiner, Gerst, came for domiciliary visit to the homes of Miss Elsa Maria Grossmann and Dr. Hermann and Mrs. Anna Grossmann at Neckargemünd and Miss Frida Eichler at Heidelberg, believers belonging to the Local Spiritual Assembly of Heidelberg. Miss Elsa Maria Grossmann and Frida Eichler were examined most rudely and in a threatening manner. From Miss Grossmann even private correspondence and objects not at all referring to the Cause nor to Bahá'í persons, were taken away and kept.

Dr. Hermann Grossmann lost the greater part of his most valuable Bahá'í library and archives, which had to be destroyed, including nearly all his documents and records concerning the development of the Faith in Germany, which he had gathered with great pains over a period of twenty years. Only a part, at Dr. Grossmann's plea, was allowed to be given to the University Library of Heidelberg, which accepted it most gratefully and treated it with care and attention. Thus the University Library of Heidelberg has become the first one in Germany to possess an important collection of materials on the Faith. Elsa Maria Grossmann was arrested, and without any reason being assigned, was kept for nine days at Heidelberg in prison cell No. 19.

Further interrogations were instigated by the secret police of Karlsruhe in Heppenheim-and-Bergstrasse, D a r m s t a d t, Stuttgart, Esslingen, Göppingen and Dresden. The various examinations entirely agreed on the same truth that all the interrogated believers had abstained from any proceeding which might have been opposed to the prohibition of May 21, 1937, and the interpretation given to it by the secret police of Heidelberg. They also

stated plainly the nonpolitical attitude of the believers who did not deviate even in the slightest from the principles of the Faith. Nevertheless, on May 2, 1944, the first great public judicial proceedings were taken against seven of the examined believers and friends of the cause before the special court of Darmstadt. Here are the names of the accused:

Mr. Hans Gaius Schmidt, believer of Heppenheim and his wife, Mrs. Margareta Schmidt.

Mr. August and Mrs. Maria Ehlers, believers of Klingental near Heppenheim.

Mrs. Marie Schenk of Nieder-Ramstedt near Darmstadt.

Mrs. Anna Maria Schweizer of Stuttgart-Zuffenhausen.

Mrs. Anna Grossmann of Neckargemünd.

These were falsely accused of "having continued the organization of the dissolved and prohibited Bahá'í sect."

The case of the defendants was argued with admirable courage and warm understanding for the Faith by two well-known counsels, the late Herr Carl Neuschäffer from Darmstadt and Herr Edwin Leonhard from Heidelberg.

Strange to say, the persecutions during all that time did not pay attention to Dr. Hermann

Grossmann personally, in spite of his previous share in the German Bahá'í work. Thus he got the great chance to fight for the Cause of Bahá'u'lláh at the center of the secret police of Karlsruhe, as well as before the tribunals of Darmstadt and Heidelberg, where he succeeded in being admitted as a witness for the defendants. He explicitly stated the absolute nonpolitical character of the Faith, and the attitude of the believers, pleading for a just treatment of the Bahá'ís, who only cling to a Faith which has to be regarded as the firmest foundation of any assured order in their respective countries, as well as in the world as a whole. He asked the secret police to make an effort to clear up the matter and lead to an abolition of the interdiction. As a matter of fact the accusations of hostility to the State were not further pressed but only accusations maintained of transgression of the prohibition or interdiction. Thus the persecutions could be temporarily reduced to a less endangering character, yet they restricted, at least for the greater part of the believers, any chance of contact. He, as well as the accused Bahá'ís, when interrogated about the international character of the Cause, stated that the Faith stands specially opposed to the

attempt made to regard the Cause as hostile to the state, an interpretation which entirely disregarded the attitude of Bahá'ís throughout the world, as well as in Germany.

At the special court trial in Darmstadt, it happened for the first time that a larger number of Bahá'ís stood before the bar in a German tribunal. The spirit of the Cause of Bahá'u'lláh there strongly revealed itself, and its majesty and power became evident in each one of the believers present. Particularly Mrs. Schweiser showed a most genuine and unique manner of spiritual understanding and leadership in picturing the essentials of the Faith. The trial at this court, as well as all examinations at other places, culminated in the question raised by the interrogators whether the believers would further cling to the Cause, and in their clear confession of the Faith of Bahá'u'lláh.

On June 27, 1944, there took place a trial before the lower court of Heidelberg against two believers, Miss Frida Eichler and the twenty year old Ruth Espenlaub from Göppingen, who both were accused of the same trespasses as the believers before the special court of Darmstadt. This trial, contrary to the one of Darmstadt, had a public charac-

ter and—strange act of Providence! While the Bahá'ís were deprived of every possibility of teaching the Cause privately or in a public way, here the public prosecutor gave a clear statement of the history and principles of the Faith, as well as of the claim of Bahá'u'lláh. The courageous confession also of these believers revealed most emphatically the greatness and victory of the Cause.

The judges had declared before the tribunals that they intended to extinguish the Cause in Germany, but the almighty arm of Bahá'u'lláh was stronger than the forces of His enemies. In the lack of any possibilities to maintain their false accusations and attempts made against the Cause and its believers, the judge finally had to abstain from any condemnation which might have attacked the lives and property of the Bahá'ís. A part of them were fined and had to pay sums of money, these were the accused of Darmstadt and Heidelberg. The same happened later to Dr. Hermann Grossmann and Miss Elsa Maria Grossmann, who all of a sudden received a fine of a sum of money or six months in prison for the former and one month for the latter.

The persecutions seemed to

have come to an end, and the political occurrences which followed demonstrated that the enemies of the Cause had really finished their game. At every place in Germany where the light of the Faith had been enkindled, the believers with unceasing endeavor tried to keep the full splendor of its glory. An eventful chapter of the development of the Faith in this country has come to a close. At the end of this record stand still the names of those who lost their lives on the battlefields or by other war events, among them some of our promising Bahá'í youths. These are their names as far as at the moment can be recorded:

Jörg Brauns of Karlsruhe

Wilhelm Gollmer of Stuttgart

Hansjörg Kohler of Stuttgart-Untertürkheim

Fritz Macco of Heidelberg

Alfred Schweizer of Zuffenhausen.

The fate of other young friends is still unknown. By other war events died Mrs. Else Gericke and her two little daughters, Margot and Rita, all from Leipzig. The fate of four Jewish believers of Frankfurt, i. e. Miss Sophie Rothschild from Weinheim and the three sisters Werthheimer, is still unknown. They were deport-

ed, as far as can be remembered in November, 1941, and it is to be supposed that they are no longer alive. Up to the last moment before their deportation friends of Frankfurt, Darmstadt and Neckargemünd took care of them while in the Ghetto, at the risk of their lives, and Edith Horn was present at Miss Rothschild's the very moment when Sophie and her neighbors were called for deportation.

May the sacrifice of their lives and the fact that none of the living believers—as far as the writ-

ers of this record are informed—flinched or failed for a single moment in the profession of their faith, become the foundation-stone of a new era of development of the Cause in Germany and lead, in connection with the brilliant achievements of the believers all over the world, at the top of which are those of our American friends, to the final establishment of the World Order of Bahá'u'lláh, Whose Faith we all love more than our lives.

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Translation of report prepared by Dr. Grossmann for the Guardian of the Faith.

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## REQUIEM

DUART BROWN

A broken moon has hurtled into the sea and the waves lift roaring.

I see a gleam on smooth, black water, silent, entrancing.

In the night with the soft wind from the desert I see peace and terror in one glance:

A world exploding, then a great calm like an alpine meadow in summer.

Night covers earth-pain and I am washed by a wind that is no wind

But the breath of primal gods bringing the soul to the clay of man.

O my soul! the Lord of all things hath tried thee with pain.

Awaken then to thy destiny.

He hath taken from thee the cup of earthly love

And smashed it in the fire of life.

Wouldst thou cower then and mew like a lost kitten at midnight?

Rejoice instead with a great gladness, for His love exceeds all other as the sun outshines the candle,

And into thy heart shall He come to replace this terrible emptiness with a joy beyond all joy to the end of time!

# Meditations

GLADYS KLINE

‘**A**BDU’L-BAHÁ was a lover of nature. Confirmation of this assertion can easily be established by studying His teachings. One evening as He sat on the shore of the Mediterranean and the sun was tinting the clouds with mauve and gold, He said to his companions that they should look at the sea; for so is the bounty of God today flowing like the waves of the sea. Humanity must try to appreciate His Goodness. His Power and Glory.

It was in the month of September that I sat on the sandy shore of Lake Michigan, and viewed as though captivated, the agitated waters. Their surface was disturbed by the force of a tremendous wind. The beauty of the whitecaps was enchanting as they rolled hither and yon and spread themselves over the turbulence. When in this mood the sea reveals its power and majesty, and manifests its inherent traits. The waves rolled high, and broke with great fury on the shores of this vast body of water as though trying to liberate themselves from the boundaries destined by nature. Yet I know that underneath all this visible disturbance there was a calmness and quietness in its depths. This is the picture of the soul who truly lives under the

shadow of the Almighty for unto him who has traveled the path to God is vouchsafed a quietude of mind and a strength of heart to keep him steadfast in the hour of trouble.

The mighty waves were carrying debris of all sorts. But they rid themselves of much of this weight by constantly depositing on the shore that which would be a burden and eventually become a hindrance to their freedom. Is not there a striking similitude between the action of the waves and the effect of trouble and sorrow in the life of man? Trials are the builders of the soul, and suffering the renovator of the heart. Speaking of tests, ‘Abdu’l-Bahá once declared, “Tests are not sent as punishments, but to reveal the soul to itself. Suffering unfolds both the strength and weakness. Tests are sometimes creative of grateful surprise also; for in the midst of our trials we are amazed at the fullness of our strength and our resources, and so the heavy discipline is creative of assurance; the trial becomes the source of greater confidence, faith and trust. It strengthens and confirms.” So let us meet our trials with gratitude in our hearts for they will bring us nearer to the Best Beloved.

There was also another obvious action of the waves. By their continuous beating upon the shore, many unsightly, worthless objects became visible. This same course of events is true in an individual's life. Tests give man the opportunity to see reflected in the mirror of his life the qualities of character, which need to be cast out. Habits of old standing and certain traits may appear which were thought to be cleansed and sanctified from our inner self. It then becomes necessary to importune God's help to rid ourselves of that quality which hampers or keeps us from releasing ourselves and "winging our flight to the rose-garden of unfading splendor." One of our well-known writers has said that God hath many sharp-cutting instruments and rough files for the polishing of His jewels; and those He especially loves, and means to make the most resplendent He hath often set His tools upon.

As I sat there an awareness was born within me of the incessant undulations of the waters and the rhythmic recurrence of the waves. As the waves appeared successively, so man is tested time and again that he may determine just how well he is prepared for the duties that lie ahead. God says, "I will have a tried people." Tests are a measuring stick for

our strength and weakness. Are we cultivating the perfectibilities of our souls that we may victoriously meet the vicissitudes of the morrow? Divine nearness or likeness to God can become the possession of every individual by attaining the love and knowledge of God, and by severing himself from all save God. It is also contingent upon self-sacrifice and the purification of the heart. Positive determination must be exercised to break the attachment which holds one to material desires and earthly affections. If we sometimes feel that the ways of God are a bit hard, let us draw nigh unto Him through prayer and study and be steadfast in His love. "As in nature, and in the arts, so in grace; it is rough treatment that gives souls, as well as stones, their lustre. The more the diamond is cut the brighter it sparkles, and in what seems hard dealing, God has no end in view but to perfect our graces. He sends tribulations, but tells us their purpose that 'tribulation worketh patience, patience experience and experience hope'."

While watching the waves, I became equally enthralled with other beauties of nature. I looked into the dome of blue above and there beheld the bounties of God and sensed once again the immensity of His unity and purpose.

Part of the time the color was obscured by the swift moving cumulus clouds as they floated along with grandeur and loveliness. They were not hampered by attachment to earthly matter; they were not encumbered by fear, but rather were free and unrestrained. Man is prone to be bound by habits of body and mind, which are detrimental to the progress and growth of his soul. Bahá'u'lláh says, "Haste forth unto your celestial habitation. Announce unto yourselves the joyful tidings: He Who is the Best-Beloved is come . . . Let all eyes rejoice and let every ear be gladdened. Now is the time to gaze on His beauty and now is the fit time to hearken to His voice." So in thinking of the clouds, let us recall what 'Abdu'l-Bahá said when speaking to Marie Watson. He said that she must be like the swift-moving clouds. They move, nothing hinders them. He would pray for her that she would be like those clouds. Nothing should hinder her. She should teach the people what the love of God is give them the Glad Tidings and not let unpleasant things annoy her. She must be as far removed from them as these clouds were above her. The important thing is to spread the Teachings, to show love and compassion, to be kind to all, and not wound the feelings

of others and to seek to make people happy.

The sea gulls, flying about in great numbers, were not intimidated by the might of the wind. In spite of its immense power they glided about and floated in and out of its force with ease and naturalness. By intuition and through experience they have mastered their bodies and have learned to take advantage of and submit to the power of the wind. Thereby these creatures of nature have attained true liberty. As followers of God, just how much are we using the Power, foreordained for us, to meet life's problems? Are we being illumined by the love of God? Are we letting the rain of Divine Mercy refresh our hearts each day? Are we putting on the whole armor of God and safeguarding our hearts and minds so that we can continue on the path to God? Bahá'u'lláh in speaking of true liberty wrote in the Book of Aqdas: "Say: True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will, that pervadeth all created things."



# My Journey to 'Akká

SYDNEY SPRAGUE

THE week in 'Akká had just come to a close; my last day there had been one of the most beautiful. I had taken a walk with one of the Persians, and we had spent the afternoon in the garden of the Ridván; a veritable garden of Eden it seemed to me in its luxuriant foliage, where every fruit could be eaten in safety.

We spoke together of the days when Bahá'u'lláh himself sat under the large spreading tree near the fountain, and taught his disciples. We seemed to feel a spiritual atmosphere in that spot, where so many words of life had fallen from the lips of the great Teacher. I remember saying to my friend: "The pictures painted of the joys of Paradise, seem to me no more ideal than this," and he said: "Think of it—you an American, and I a Persian, and yet our hearts are quickened by the same love, and we sit in Paradise together."

Nothing had been said about my departure from 'Akká, and I had begun to hope that my stay might be indefinitely prolonged. Two or three things encouraged this hope, I had been making myself useful in a small way. There is a school in 'Akká for the

Bahá'í children; and while I was there, their regular teacher was away on a long journey, and I asked the Master if I might teach them during his absence, to which he graciously consented.

The school is held in the room of a large inn, which is used by Muḥammadan traders. The court of the inn was usually crowded with the donkeys and camels of the travelling caravans, and often our lessons would be disturbed by the discordant bray of some "locomotive of the Orient."

I taught the boys grammar, geography, physiology, and other subjects, and found them all very bright and eager to learn. They would write out exercises in English for me, which afterwards they would show to the Master for his inspection. . . .

But to go back to my last day in 'Akká. When I returned from my afternoon in the garden of the Ridván, I was told that the Master wished to speak to me. I found Him in the large room upstairs, which looks out to the Mediterranean, sitting on the divan. He beckoned me to come and sit beside Him, and after taking my hand and holding it in His, in a grip of steel, He told me very impressively that He

wished me to leave for India that night. This announcement came as a thunderclap out of a clear sky. It is true that I had wished before to go to India, and had written to the Master while I was in Paris, asking that I might be allowed to do so some day, but while in 'Akká I had forgotten everything except that I wanted to live there always. The Master knew my thought. "I want you to consult your own wishes in this," he said in effect. "I only desire your happiness. It will be a very good thing, a very good thing, if you will go now to India, but if you wish to stay in 'Akká longer you may do so, otherwise you may go to India and return to 'Akká, sometime, to finish your visit, and you can study Persian, so that I may be able to talk to you when you come again without an interpreter."

The Master, as all His followers know, never commands or compels obedience, He only sweetly suggests, and His followers have found that to follow His suggestions will surely lead them on in the right way.

I thanked the Master for His confidence in me, and said that if I could be of service to His Cause, I would be glad to go.

He told me that it was a very important mission on which He was sending me, that the results

of this journey would be very great; that I might not see them, but in the future they would be known.

I realized the importance of it all. I was to be the first Western Bahá'í to go to the far Orient, and carry tidings that my fellow believers in Europe and America are one in love and unity with their Oriental brethren. I was to see the literal fulfilment of that beautiful prophecy of Bahá'u'lláh: "The East and West shall embrace as lovers."

I expressed to the Master my doubt as to my worthiness to carry out this great mission. He told me not to worry, I would be strengthened. His thoughts and His prayers would follow me. The thoughts of the King are always with his generals who are fighting in the front rank.

During the whole of the interview, the Master never relinquished my hand, but held it in a vice-like grasp, so that I felt I should feel its impress all the days of my life; and I felt, too, as though He were imparting to me some of His own strength and courage, which have never failed Him during the half-century of His wanderings, exile, imprisonments, and persecutions. Truly, few have endured what He has endured. The sword has been ever hovering over His head. The way to Calvary has been trodden

many times. He has been betrayed in the house of His friends, nay, even in that of His brother. But through all the mists and clouds of these sorrows and afflictions pierces ever the sun of His countenance—that radiant and divine smile of His which scarcely ever leaves His face, and which to see is to have a glimpse of “one like unto the Son of Man.”

The Master gave me a few more special instructions about my voyage, and after giving me his blessings left me.

Before saying farewell to ‘Akká, I wish to tell of an incident which occurred there, and which will illustrate better than anything the effect of the Bahá’í teaching.

One night during my stay there, the Master invited all the pilgrims present to supper. We were gathered together in a little upper chamber that evening—some forty men and women. Would that I had the pencil of a Raphael, or the pen of a Dante, to fittingly describe that scene! We sat round that common table, old and young, rich and poor, dark and fair; the various colored robed and turbans giving striking color to the scene. We represented five of the world’s great religions, and many different races. We had come from

places as far as America on the one hand and India on the other. We had been complete strangers a few days before, but now we all felt a warmth of friendship and affection for one another.

The Master himself did not sit with us at the table, but served us, going from one to the other, heaping the rice on our plates and saying a kind word to each, thus bringing home to us the beautiful saying: “Let him that is greatest among you be your servant.” Some of the Orientals there were strong, rough men, of humble birth, and I saw that they could hardly bear that the Master should wait on them. I knew that they felt as did Peter when Christ washed his feet. After the supper a Tablet was chanted in Persian, and then one of the oldest men there made a beautiful speech to us, the Westerners present; it was like the thanksgiving of an aged Simeon that his old eyes had witnessed such a scene and that he could depart in peace. A certain Bahá’í from Washington replied for us. This supper, truly the Lord’s supper in all its spiritual significance, will ever be to me the most beautiful and impressive incident in my life. Let those who sincerely desire love and unity to be brought about on earth, think of the significance

of this scene which took place in a Turkish prison.

I left 'Akká at two a.m., in order to catch a boat leaving Haifa at an early hour in the morning. Two of the Persians accompanied me in the carriage. What a wonderful ride it was! The night was luminous with many stars — great brilliants, sparkling in their deep purple setting.

We drove through the dark, narrow streets of 'Akká, not a sound to be heard but the clatter of our horses' hoofs. At the gate of the fortress, the Turkish sentinel challenged us, but a satisfactory answer being given by my friend, we were allowed to pass. We drove along the beach of the sea, which is the road to Haifa. As we passed the garden of the Ridván, the palm trees, stirred by the evening breeze, waved us an adieu. Then we forded the two shallow streams which Naaman boasted of to the prophet as the rivers he possessed, afterwards passing a caravan of camels, which moved in the dark like some strange uncanny creature of the night, and seeing fishermen with their nets hurrying for an early morning catch. Nearing Haifa, the first streaks of dawn began to appear, and then, with a suddenness which always surprises one in the

Orient, the sun arose, and we entered the town by daylight. I found four Zoroastrian pilgrims there, Ardeshir, Khosroe, Bahram, and Feridoon, who were returning to India, and were much surprised to see me.

"The boat is very late," they said, "and we should have been off long before this."

The steamer had arrived at the same time as myself, so no time was lost in getting aboard, and I laughingly said to my friends: "You see I have given up my two good Muḥammadan friends and have gained four good Zoroastrian ones in their place." As we sailed out of the Bay of 'Akká, I looked up at Mount Carmel, and saw the tomb of the Blessed Báḥ, shining in the morning light like a great pearl brooch on the emerald breast of the mountain. In the distance were the gleaming minarets and domes of 'Akká.

Here, on the holy mount, reposed that glorious Herald of Truth, the Dawn of this great Day; and there, a few miles distant, lived the third of the great Trinity of Teachers, continuing that mighty work for the spiritualizing of the world begun in Persia sixty years ago. Who could have believed, when the Báḥ arose in the black night of Persia like a glorious morning star, that

its light would have endured and its beams spread over the whole earth? Little did the persecutors who put his followers to the sword and finally gave him a martyr's death, think that the hated and despised sect would blossom forth as a universal and honored religion. Could anyone have predicted that when his wounded and bleeding body was thrown out into the streets of

Tabríz, to be dishonored, that it would one day be brought by loving hands over hill and plain to the Holy Land itself, and repose for ever on God's mountain, and that fifty years after his heroic death, men and women from all parts of the earth would meet at his tomb and remember him in their hearts?

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This article is one in a series relating to the author's early Bahá'í journey to India.

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## THE BÁB

FRANCES MITCHELL

We celebrate the Day of One whose Light  
 Appeared unto a dark and cruel world,  
 Of dawn the harbinger, no more the night  
 Could harbor falsehood, as His flag unfurled.  
 His crown is Faith and He is clothed in Love;  
 We crave His courage and His ecstasy!  
 As battles rage around us and above,  
 We need a portion of His constancy!  
 We honor Him, the Báb, the glorious Gate,  
 Who opened vistas on the path of Truth.  
 He never faltered when the hawks of hate,  
 Would claw His Mesage and destroy His Youth.  
 We sing His praise, who knew with certainty,  
 The "Best Beloved" of the Age to be.

## WITH OUR READERS

**M**AY is a month especially precious to Bahá'ís for in it occur three Báhi' anniversary days. Two of these, the twelfth day of Ridván and the day of the Declaration of the Báb are days of great joy and gladness. May 29th, the anniversary of the ascension of Bahá'u'lláh is observed with suitable prayer and readings and, the Guardian advises, if feasible, at 3 A.M. General information about the celebration of Bahá'í Holy Days may be found in volume IX of *Bahá'í World* and in *Bahá'u'lláh and the New Era* by Dr. Esslemont.

Those who have been reading *World Order* for some time will recall that lists of suitable readings for these and other Holy Days were published in this magazine during 1943-1944, those for Ridván in January and April, 1944, and those for the ascension of Bahá'u'lláh and the Declaration of the Báb in March, 1944.

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Our table of contents opens this month with Marzieh Gail's study of *The Epistle to the Son of the Wolf*. This is a book which should be better known to Bahá'ís because it was, as Mrs. Gail points out, the last of Bahá'u'lláh's longer works and because it makes plain certain points in history and teaching not contained elsewhere. Mrs. Gail's careful notes and explanations will most certainly stimulate many who are not familiar with this important book to study it and will give deeper understanding of it to those already somewhat familiar with it. Mrs. Gail is the daughter of

'Ali-Kuli Khán, former head of the Persian legation in Washington, D.C. and is a student and journalist of recognized experience and ability. She is one of those rare persons in America who is proficient in the Persian language. During two years' residence in Tíhrán she conducted a newspaper column in Persian, French and English. She is also a most pleasing public speaker. Our readers are familiar with other of her contributions to *World Order*. Her report on the United Nations Conference on International Organization entitled "The Peace in San Francisco" appeared in our July, 1945, issue. Mrs. Gail now resides in Pedro Valley, California.

The editors hope to print later a glossary which accompanied this article but are awaiting instructions from the Guardian in regard to glossaries in general.

Following is the list of references in Marzieh Gail's study article, "Bahá'u'lláh's *Epistle to the Son of the Wolf*": (1) *Le Bayán* Persan. A.L.M. Nicolas trans., II, 118; (2) 5, 8, 83; (3) *Some Answered Questions*, 146; (4) *Gleanings* 135; (5) *God Passes By*, 215; (6) op. cit., II, 97; (7) 6; (8) 8; (9) 4; (10) 9:18; (11) 93; (12) 88:97; (13) 103, 113, 114; (14) 130, 131; (15) idem; (16) 139; (17) 140; (18) 103; (19) 1-2; (20) passim; (21) 2; (22) 82; (23) 84; (24) 15; (25) 163, etc.; (26) 15, 16; (27) 17; (28) *God Passes By*, 219; (29) 25; (30) 35; (31) 32; (32) 61; (33) 83; (34) 91-92; (35) 124; (36) 170; (37) 20 et seq.; (38) 77; (39) 106, 123; (40) 108 et seq.; (41) 166; (42) 167;

(43) 165; (44) 161, cf. also *The Dawn-Breakers*, pp. 188-189 and notes; (45) 165; (46) *God Passes By*, p. 157 and 161, also *Son of the Wolf*, 138; (47) 24; (48) 55; (49) idem; (50) 93; (51) idem; (52) 23; (53) 27; (54) 122; (55) e.g. 9:4; (56) 65:5; (57) 89; (58) idem; (59) 52; (60) 159-160; (61) *God Passes By*, 125, 131; (62) 153; (63) 160; (64) 155; (65) 171, cf. also 157; (66) 28:32, etc. 112; (67) 113; (68) cf. *A Traveler's Narrative*, 1891, Note 0, p. 296; (69) 20-21; (70) 180 et seq.; (71) 179; (72) 131 et seq.; (73) 127, 163; (74) 9; (75) 41:20; (76) 100; (77) 36; (78) 99.

In this issue we present the first in a series of five articles by Glenn Shook in which he shows how the Bahá'í Teachings clarify some of the problems which puzzle thoughtful young people. In this first article entitled "The Decline of Mechanism" he elaborates upon the changed attitude in thinking among scientists in regard to God and the universe. "Youth and the Modern World" is the title of the series which will appear in five issues. Professor Shook's training as a scientist, as a teacher of youth and a thorough student of the Bahá'í Faith makes him well fitted to cover this subject. He has contributed many valuable articles to *World Order* the most recent of which appeared in our December, 1945, issue entitled "A Spiritual Renaissance". He is professor of physics in Wheaton College, Norton, Massachusetts.

The editorial by Garreta Busey, "Unity in Humility" will help all in necessary heart-searching. Miss Busey now heads the editorial committee of *Bahá'í News* as well as serving on the

World Order committee, has a full time job as teacher of English in the University of Illinois and is active in Bahá'í work in Urbana-Champaign, Illinois.

The "Bahá'í Faith in Germany" by Hermann Grossmann is with a few omissions the report which Mr. Grossmann made to Shoghi Effendi as soon as communication was opened after the surrender of Germany. In addressing the Guardian Mr. Grossmann says: "This is to give you a first report about the conditions of the Faith and the events relating to it in Germany since May, 1937. It is mostly recorded from memory in the lack of the documents concerned and notes lost." And as a postscript he writes: "This was written down immediately after the entrance of the American troops in Neckargemünd. The further development of events brought us in touch with the friends of Stuttgart and Esslingen through the believer of Leipzig, Mr. Hans Richter, who is wandering through Germany in search of his family." We are indebted to John C. Eichenauer, young American Bahá'í, stationed with the United States Army in Stuttgart, for a copy of Mr. Grossmann's letter and to Mrs. Beatrice Ashton of Evanston for the copy sent to this magazine.

Those who feel closer to God in the quiet woods and fields and near lakes and streams will enjoy Gladys Kline's contribution, "Meditations". This is Miss Kline's first contribution to *World Order*. Her home is in Kalamazoo, Michigan, where she is employed in social service work and is active in promoting the Bahá'í Faith.

—THE EDITORS.

# WORLD ORDER

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## The Resurrection of Japan

COMPILATION FROM THE WORDS OF 'ABDU'L-BAHÁ ABOUT THE  
JAPANESE PEOPLE

### *From a Talk*

IT IS a great happiness to be here this evening, especially for the reason that the members of this Association have come from the region of the Orient. For a long time I have entertained a desire to meet some of the Japanese friends. That nation has achieved extraordinary progress in a short space of time; a progress and development that have astonished the world. Inasmuch as they have advanced in material civilization they must surely possess the capacity for spiritual development. For this reason I have an excessive longing to meet them. . . . According to report the Japanese people are not prejudiced. They investigate reality. Wherever they find truth they prove to be its lovers. They are not attached tenaciously to blind imitations of ancient beliefs and dogmas. Therefore it is my great desire to discourse with them upon a subject in order that the unity and blending together

of the nations of the East and the nations of the West may be furthered and accomplished. . . .

And ye who are the people of the Orient—the Orient which has ever been the dawning-point of lights—from whence the Sun of Reality has ever shone forth casting its effulgence upon the West—ye therefore must become the manifestations of lights. Ye must become brilliant lamps. Ye must shine as stars radiating the light of love toward all mankind. May you be the cause of love amongst the nations. Thus may the world become witness that the Orient has ever been the dawning-point of illumination, the source of love and reconciliation. Make peace with all the world. Love everybody. Serve everybody. All are servants of God. He provideth for all. He is kind to all. Therefore must we be kind to all. I am greatly pleased with this meeting. I am joyous and happy, for here in these western regions I find



Oriental seeking education, and who are free from prejudice. May God assist you.

(Opening and closing sentences from a talk given by 'Abdu'l-Bahá before the Japanese Young Men's Christian Association, at Japanese Independent Church, Oakland, California, October 7, 1912.)

*From Tablets Revealed by  
'Abdu'l-Bahá*

The people of Japan are like unto a soil that has been deprived of rain for cycles and generations and has had no share of the outpouring of rain and even of dew. Certainly, it is quite athirst. Now thou shouldst become the divine gardener and shouldst satisfy that thirsty soil with the water of divine teachings, so that heavenly bounties may be poured out and the flowers of reality and the fragrant herbs of human perfections spring forth and that land turn into a paradise of Eden.

(December 17, 1918)

Convey on my behalf the utmost love and longing to Mr. — and similarly to Mr. — My hope is that those two blessed souls may shine like unto two heavenly stars from the horizon of Japan and may be the cause of its enlightenment. That land has acquired material civilization and ephemeral advancement; we

hope that it may acquire heavenly civilization.

(December 27, 1918)

Your letter of congratulation arrived and imparted joy, because its contents indicated that the Sun of Reality hath begun Its radiation upon those regions. It is my hope that that region may get illumination and the heavenly dawn may break forth. This will be attained through the power of faith in the Covenant.

Therefore we are expecting that every one of those friends may in that country become like a brilliant and luminous candle, and so the light of guidance may emanate upon the hearts. How often hath it happened that one blessed soul hath proved to become the cause of guidance unto a continent.

(February, 1920.)

O faithful friend! The inhabitants of that region are bright and noble minded. Through the great distance, however, the musky breeze has not yet reached their nostrils. They know not of the rise of the Sun of Reality upon the horizon of Persia. If you who are there be self-sacrificing and become enkindled with the love of God, and like unto stars shine from the horizon of Truth, that country will before long be turned into a paradise of

comfort. Japan will become illumined, and like unto a meadow and a rose-garden will invigorate the hearts of every assembly. Do ye strive as hard as possible in order to be attracted to the Beauty of the Beloved of the World, and through the fire of His love inflame that kingdom.

(June 11, 1920)

Praise God that you have heard the celestial call, seen the ray of the Sun of Truth, followed the right direction and reached the longed-for home! . . . It is evident that, through your efforts, the inhabitants of those regions are now inhaling the fragrances of musk from the Garden of the Kingdom. In Japan the divine proclamation will be heard as a formidable explosion, so that those who are ready will become uplifted and illumined by the light of the Sun of Truth.

(August 19, 1920)

That which is most necessary and is assisted by divine confirmations is the propagation of the heavenly call. It is this which energizes the world of existence. . . . Concentrate all thine energy in this that thou mayest make heavenly progress, . . . that thou mayest become the cause that the dead body of Japan may attain to heavenly life, may be endowed with solar illumination and like

unto the moon and star it may shine forth! This is important!

(October 15, 1920)

Japan is like unto a farm whose soil is untouched. Such a soil as this has great capacity. One seed produces a hundred-fold. Now, praise be to God, ye have found such a farm. Ye must develop the lands; ye must free them from thorns and weeds; ye should scatter the seeds of the love of God thereupon, and irrigate them with the rain of the knowledge of God. Rest ye assured that heavenly blessing will be bestowed!

It is my hope that in that farm ye will become divine farmers. The enlightened people of Japan are tired and disgusted with the superannuated and putrified blind imitations. They are assured that these blind imitations are pure superstitions without any truth. Therefore they have the capacity to hear the call of God. The land is untouched. We will have to see what the divine farmers will do.

(Dec. 9, 1920)

*From 'Abdu'l-Bahá in Paris*

LADY BLOMFIELD

The Japanese Ambassador to a European capital (Viscount Arawaka—Madrid) was staying at the Hotel d'Jena. This gentleman and his wife had been told

of 'Abdu'l-Bahá's presence in Paris, and the latter was anxious to have the privilege of meeting Him.

"I am very sad," said Her Excellency. "I must not go out this evening as my cold is severe, and I leave early in the morning for Spain. If only there were a possibility of seeing Him."

This was told to the Master, Who had just returned after a long, tiring day.

"Tell the lady and her husband that, as she is unable to come to me, I will call upon her."

Accordingly, though the hour was late, through the cold and the rain He came, with His smiling courtesy, bringing joy to us all, as we awaited Him in the Tapestry Room of the Hotel d'Jena.

'Abdu'l-Bahá talked with the Ambassador and his wife of conditions in Japan, of the great international importance of that country, of the vast service to mankind, of the work for the abolition of war, of the need for improving conditions of life for the worker, of the necessity of educating girls and boys equally.

"The religious ideal is the soul of all plans for the good of

mankind. Religion must never be used as a tool by party politicians. God's politics are mighty, man's politics are feeble."

Speaking of religion and science, the two great wings with which the bird of humankind is able to soar, He said: "Scientific discoveries have increased material civilization. There is in existence a stupendous force, as yet, happily, undiscovered by man. Let us supplicate God, the Beloved, that this force be not discovered by science until spiritual civilization shall dominate the human mind. In the hands of men of lower material nature, this power would be able to destroy the whole earth."

'Abdu'l-Bahá talked of these and of many other supremely important matters for more than an hour. The friends, wondering, said: "How is it possible that, having spent all His life imprisoned in an Eastern fortress, He should so well understand world problems and possess the wisdom to solve them so simply?"

Truly we were beginning to understand that the majesty of greatness, whether mental or spiritual, is always simple.

(1911)

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The betterment of the world can be accomplished through pure and excellent deeds and well-approved and agreeable conduct. The helper of the Cause is deeds and its assistant is good character.

—BAHÁ'U'LLÁH

# Spiritual Principles of Bahá'í Administration

ALMA SOTHMAN

**B**AHÁ'Í administration is not simply an inflexible set of rules nor yet a mere practical outline of procedure to which Bahá'ís may turn in emergencies to solve problems or to carry out some plan of action. There can be no separation between spiritual principles and qualities, and administrative efficiency and order. Both are essential, and the Guardian states clearly that "to attempt to dissociate one from the other, is to deaden the body of the Cause." Though administrative routine should not stifle the spirit which is "its propelling force and the motivating power of its very life," many problems may be solved and the spiritual development both of the individual and of the Bahá'í community may be hastened by the understanding and the application of Bahá'í procedure.

The future world order will be based upon the divine principles and laws laid down by Bahá'u'lláh and interpreted by 'Abdu'l-Bahá, not upon the imperfect leadership or ideas of men. The minds and hearts of men must become illumined and purified by the teachings of the Divine Physician, and so become an instrument for the fulfillment of a divine plan.

In contrast with the old order, so often basing its activities upon the opinions or influence of one personality, Bahá'ís are exhorted to subordinate personalities to principles. The Guardian states that he "whole-heartedly and unreservedly upholds the principle that personalities should not be made centers around which the community may revolve, but that they should be subordinate under all conditions, however great their merits, to the properly constituted Assemblies."

Present day Assemblies will become the future Houses of Justice, functioning according to divine laws, and that of course, makes personalities subordinate to the Assemblies. The Guardian states that Bahá'ís can "never over-estimate or over-emphasize this cardinal principle of Bahá'í administration". "No believer has been given a spiritual status which makes him immune to any action by a Bahá'í administrative body." Spiritual devotion and capacity may be proven by obedience to this authority not by claiming exemption from it. There can be no privileged class or individual in the Bahá'í Faith, and the true believer accepts administrative authority as a part

of a divine plan for a world order.

A careful study of the statements of the Guardian on personality reveals a constant emphasis upon spiritual principles in all Bahá'í activities and attitudes and the obligation to recognize Bahá'í institutions and the authority given them by the founders of the Faith. In the *Hidden Words* it is written, "See with thine own eyes, and not with the eyes of another." In Bahá'í elections, Bahá'ís should become acquainted with each other and discuss the requirements for an office without reference to particular individuals. We should learn from direct personal experience the fitness of another Bahá'í for membership on an Assembly, or as a representative of Bahá'ís in some other manner. This protects the right of an individual to use his own judgment without pressure from another to influence his vote. At the same time, obedience to this rule of action prevents discussion of personalities as well as undue influence of one individual. With complete freedom of choice in casting his vote, a believer must accept this training as part of his spiritual development to choose with wisdom and justice those who are best fitted to serve in administrative positions in the Cause.

The principle that Bahá'ís should seek to apply the "collective wisdom" of a group as expressed in consultation maintains the integrity of the individual and recognizes the innate capacity of every believer to serve the Cause by offering his ideas in consultation "with courage and conviction." Having fulfilled this obligation, it then becomes his duty to accept the decision of the majority, if a unanimous decision has not been reached. That mankind has not yet touched the power that lies in "collective wisdom" is evident from the chaotic conditions of the world and the search of men for leaders who shall bring them into some promised land without undue effort on their part. It is both the privilege and the duty of Bahá'ís to demonstrate the wisdom and the power that lies in consultation.

Among the divine commandments is, "Breathe not the sins of others, so long as thou art thyself a sinner." Again it is written, "Backbiting quencheth the light of the heart and extinguisheth the life of the soul." In fulfillment of this teaching, the National Spiritual Assembly has laid down a specific rule of action for the guidance of Bahá'ís. Any mention of personal delinquencies, alleged or actual, is forbidden, and the friends should

not permit believers to speak to them of such matters. If a complaint is justified, because the acts or words of a member threaten the integrity of the Cause itself, or undermine the good name and reputation of a believer, the Assembly should "entertain or listen to only such evidence as the complainant or witness knows to be true of his or her own knowledge."

This rule of action applies to all believers within a community and also to complaints or criticisms made to traveling Bahá'ís visiting in a community, or to criticisms passed on to members of other Bahá'í communities in some other way. Traveling believers or teachers should refuse to listen to complaints. They have no right to assume the responsibility of the local Spiritual Assembly in the settlement of grievances or to attempt to make decisions or to offer advice, other than to refer the matter to the local Spiritual Assembly.

Upon the local Spiritual Assembly, as the future House of Justice, rests the responsibility of extending justice and love toward the members of their community. The first or highest duty of an individual or traveling teacher, as well as a member of a community, is: "Teach thyself. Who-so ariseth among you to teach the

Cause of his Lord, let him before all else, teach his own self, that his speech may attract the hearts of them that hear him."

If the local Spiritual Assembly is unable, after a grievance is stated, to stop the circulation of rumors and criticisms and to restore harmony, the matter should be reported to the National Spiritual Assembly immediately. After investigation, the National Spiritual Assembly will seek to render full justice to the individual believer or believers concerned.

Bahá'í procedure directs constructive action and the application of spiritual principles so that individuals may not suffer from injustice and injury. Continued whispering and backbiting is "evidence of the will to harm and to alienate friends," and it will eventually destroy the solidarity of the Bahá'í community. The world order of Bahá'u'lláh must fulfill the commands of Bahá'u'lláh for justice and love between friends, and so the administration must become an instrument for the application of spiritual principles to fulfill the laws of love and justice between men.

In *The Dispensation of Bahá'u'lláh*, Shoghi Effendi says that the "administrative order may be considered as the framework of the Will itself", and "the very

pattern of the New World Order destined to embrace in the fulness of time the whole of mankind."

In *The World Order of Bahá'u'lláh*, the Guardian again reminds believers, "How pressing and sacred the responsibility that now weighs upon those who are already acquainted with these teachings! How glorious the task of those who are called upon to vindicate their truth, and demonstrate their practicality to an unbelieving world! Nothing short of an immovable conviction in their divine origin, and their uniqueness in the annals of religion; nothing short of an unwavering purpose to execute and apply them to the administrative machinery of the Cause, can be sufficient to establish their reality, and insure their success."

Some sort of administrative machinery is a necessity to insure the unity of the Faith, and its

evolution from an embryonic state to a World Order embracing all of mankind. Bahá'ís have been given the priceless heritage to maintain the equal balance of spirit and form of the teachings and to make the administration of the Cause an instrument, and "not a substitute for the Faith of Bahá'u'lláh." It is the "channel through which His promised blessings may flow", a channel which should remain unobstructed "by partiality, ambition, or worldliness that might tend in the course of time to becloud the radiance, stain the purity and impair the effectiveness of the Faith of Bahá'u'lláh."

"Ours is the duty to ponder these things in our heart, to strive to widen our vision, and to deepen our comprehension of this Cause, and to arise, resolutely and unreservedly, to play our part, however small, in this greatest drama of the world's spiritual history."

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If one of the believers be kind to one of the negligent ones and with perfect love should gradually make him understand the reality of the Cause of God in such a way that the latter should know in what manner the Religion of God hath been founded and what its object is, doubtless he will become changed; excepting abnormal souls who are reduced to the state of ashes and whose hearts are like stones, yea, even harder.

—'ABDU'L-BAHÁ

# Youth and the Modern World

## II. MYSTICISM AND ITS IMPLICATIONS

G. A. SHOOK

WHEN the social order begins to break up, highly gifted people turn to mysticism. Life must have meaning. The old established religious systems offer little consolation, philosophy and science still less, but the seeker for ultimate reality may always turn inward. Through the emotions, the heart (so the mystic believes), the true knowledge of God may be obtained. Man may experience the *absolute* directly.

Contemporary mysticism has little in common with the cold *absolute* or *extreme* mysticism of Plotinus or Eckhart or even the modified mediaeval mysticism of Augustine and Francis; nevertheless since it is an inheritance from the past, we should examine briefly the presuppositions of this older extreme mysticism.

The extreme mystic believes that through asceticism, detachment and meditation one may attain the Divine Presence and become one with the Divine Essence. That is, man may enter the presence of the infinite God and become absorbed in the infinite unity of the Godhead. No logical thinker would admit that finite man could ever become one

with the Infinite and so it was necessary to assume that man is something more than finite. The doctrine of incarnation was therefore introduced. This doctrine assumes that a *particle* of the Divine Essence exists in man.

If a spark of the Divine exists in man, or if you prefer to put it less crudely, if man's reality is essentially divine, it follows that he must be absolutely detached from his ephemeral self and from all interests in the material world. He must also be freed from the intellect which comprehends only the material world. But incarnation implies pre-existence. Man's spirit existed in undifferentiated form with God. The divine life-process then follows logically enough — man came from God and he must return to God.

For the mystic there are two and only two realms of being, the infinite God and finite man. These assumptions lead to two logical contradictions.

1. To explain how finite man can understand the Infinite, the mystic assumes that the Infinite is divided into parts and that mortal man possesses one of these parts. He tacitly avoids the



term God in this connection. While the unity of the Infinite is hereby destroyed, apparently this did not trouble the mystics of the past, probably because they were familiar with contradictions of this sort.

We recall that Parmenides (fifth century B. C.) in his endeavor to prove that there is one primary substance, denies the reality of the world of the senses, denies the possibility of motion and change. The famous paradox of Achilles and the tortoise was devised by Zeno to prove that motion is an illusion. A little later the atomic theory of Leucippus reconciled the reality of the senses with the "Parmenidean One" by making the One an aggregation of particles (atoms) all alike in substance but changeless and indestructible. Different arrangements of the particles produce the change which is perceptible to our eyes.

2. The two world doctrine leads to a dualistic aspect of being. Man is a part of God and yet must strive to become one with God. The doctrine removes the dilemma but leaves no room for the existent unity of the mystic. The unity it establishes, the kind the modern world can accept, is moral conformity with the precepts of the prophets, but that is not the goal of the mystic.

We must not overlook this important point. No mystic who assumes that a particle of the Divine Essence exists in him can escape this dualism. He may fall back upon experience, as some moderns do, and maintain that it is through the heart and not the intellect that man knows God. This sounds plausible but the thoroughgoing mystic has always realized that the *immediate* knowledge of the presence of God cannot rest upon experience alone. There must be some metaphysical reasons for identifying experience with the Divine Presence.

In the three world doctrine, implicit in all prophetic religions and explicit in the Bahá'í Faith, the world of the Prophets stands between the Infinite God and finite man. While we cannot comprehend fully this intermediary world, we can understand something of the life of the Prophet. We can love Him, we can meditate upon the attributes of God reflected in Him, and we can strive to follow His example. Moreover we are familiar with the creative genius, who is an intermediary between us and the unseen world of music and art. We can expand our vision and comprehend to some degree the Prophet.

On the other hand, we cannot,

as thinking people, imagine ourselves as one with God and at the same time separate from God, reaching out to Him, In considering contemporary mysticism we must remember that if we assume that a spark of the Divine exists in us, we must also accept this essential dualism which is incomprehensible to the scientific mind.

#### CONTEMPORARY MYSTICISM

Modern youth cannot accept the presuppositions of extreme or radical mysticism and would not be attracted to it, but modern youth must take cognizance of two types of contemporary mysticism.

For the student of science and art there is what might be called logical mysticism, which is upheld by the mystical philosopher, the spiritually minded scientist and to some degree the creative genius. The first step in the path of this mystical philosophy, is the belief that there is a kind of wisdom, call it insight or intuition if you wish, which is superior to empirical knowledge. It comes to the creative worker through meditation. It is the creative force which reveals new concepts and new relationships. By means of insight and reason man makes discoveries in the world of value and the world of science. Both are essential but their functions are complement-

ary. Intuition discovers what is new; reason organizes. This type of mysticism is not new; it goes back to the days of Heraclitus and Parmenides but it is more universal today than in the past. No assumption is made about God or the Divine Spark. The logical mystic may assume he can get in direct communication with a higher intelligence or he may not. For him there is another world more real than the phenomenal world, and his first concern is to learn how to live and work in this world. Although he may not believe in a superrational or supernatural being, we cannot assume that what he receives, in moments of illumination, comes solely from his ego.

There is also the religious type of mysticism which we see in many popular movements of the day. This type is concerned primarily with experience; nevertheless experience is interpreted pretty much as in the past. The contemporary religious mystic is a pragmatist. If in moments of illumination he experiences something which raises him above the normal level of existence and which helps him in his individual development, he assumes he has been in the presence of God. Now since he can gain this immediate knowledge of the Divine, he assumes, with the older mystics, there must be

a little of the Divine within him. Naturally this belief gives him hope and courage in times of stress.

These fundamental assumptions have been refuted over and over again in the Bahá'í writings and need not concern us here. However there is one phase of contemporary mysticism which we must not overlook.

#### MYSTICISM AND SCIENCE

Philosophy has always shown interest in mysticism but quite recently mysticism has received some support from science as well as philosophy and we should examine rather carefully the nature of this support.

The mystical philosopher says (in substance): we must be fair; let the mystic report what he experiences.

To this the materialistic scientist replies that the mystic has no *immediate* knowledge of the Divine Presence. He can only report that he has had a psychic experience. His metaphysical doctrine, the scientist explains, is simply the product of emotion and while this emotion may be the cause of noble aspirations, we cannot infer from this that the mystic has become one with the Infinite.

This argument, the mystical scientist (if we may use the

term) refutes on the ground that spiritual experience is *intimate* knowledge. The world of value, he maintains, is just as much a part of our consciousness as is the world of sense impressions. The spiritual world is just as real, nay more real, than the symbolic world of science. May we not assume, he concludes, that man can make discoveries in the world of the spirit?

Now to much of this we can agree but we cannot agree that man's spiritual knowledge comes only from within. How far would we advance in music if we should rely solely upon our own inclinations and ignore completely the guidance of the revealers of music?

Of course, if we exclude revelation from our thesis and assume that the heart is an organ for investigating the spiritual world, as the mind is an organ for investigating the material world, then God becomes merely the speculative interpretation of the ecstatic experience.

Now we must admit that man has been very successful in the world of science. Here the intellect functions in an exemplary manner. But we must also admit that through the heart, in the world of the spirit, man has not been so successful. Speaking of inspiration, as a criterion of truth, 'Abdu'l-Bahá says, "What

is inspiration? It is the influx of the human heart. But what are satanic promptings which afflict mankind? They are the influx of the heart also." Finally Bahá'u'lláh warns us that man's qualities are potential. Without a divine educator man would become a savage, not a saint.

It is true that by turning inward, men (a very few men) have been able to improve their individual behavior but it is equally true that mysticism has no solution for our baffling social problems. The mystic realizes this but still feels that if the individual attains some degree of perfection, our social problems will disappear. As we have said before society is a living organism and not a mere aggregation of individuals. The individual can and should show love, mercy and forgiveness but he cannot establish social justice. This requires a collective conscience. "The canopy of existence," 'Abdu'l-Bahá tells us, "resteth upon the pole of justice, and not of forgiveness, and the life of mankind dependeth on justice and not on forgiveness."

The attitude of certain scholars toward contemporary mysticism is ostensibly very fair and apparently it exhibits disinterested intellectual curiosity, but when we consider the attitude of these same scholars toward re-

vealed truth, we are prone to discredit their judgment.

For such scholars the voluminous writings of Bahá'u'lláh, incomparable in scope and magnitude, unsurpassed by anything in the field of religion, past or present, are as nothing compared to the testimony of the average mystic who reveals for us no social laws, no precepts or principles for establishing that *oneness* which has been the central theme of mystical philosophers ever since the days of Parmenides. How diligently these scholars have gleaned the writings of ancient philosophers like Parmenides and Heraclitus, for a mere handful of phrases such as, "good and ill are one," "reality is one and indivisible." Clearly these are they who are "content with that which is like the vapor in a plain."

There are undoubtedly many reasons why some scholars ignore revealed truth and uphold mysticism, but the exclusiveness of mysticism probably accounts for its popularity. The mystical path is only for the few. Prophetic religion on the other hand always tends to eliminate class distinctions.

The follower of the Prophet is a realist. For him sin is a revolt against the God-ordained moral order and not a mere wandering from the mystic path, or a

desire for the world. For him moral action has intrinsic value; it is something more than a preliminary stage in the preparation for ecstatic union with God. Finally since God reveals Himself directly to the mystic, he is exalted above religious authority.

There is a certain passive tolerance and flexibility about mysticism which naturally appeals to those who have a strong individualistic bias. Here is an esoteric religion which not only guarantees peace and serenity but one which admits us into the very presence of God. Moreover it frees man from most of the undesirable realities of life.

So far as individual spiritual development goes, mysticism and prophetic religion have many things in common. Both have faith in supreme Being and both strive for perfection. We should have the highest regard for mystics like Jalaluddin Rumi, Au-

gustine and Francis but their day is gone. With our scientific background and our sense of social justice we cannot believe as they believed nor can we experience what they experienced.

In the light of the revelation of Bahá'u'lláh the goal of the mystic is imaginary and the Divine Presence which he attains is but a creation of his own mind and emotions. In the words of Bahá'u'lláh, "All that the sages and mystics have said or written have never exceeded, nor can they ever hope to exceed, the limitations to which man's finite mind hath been strictly subjected." And again, "The door of the knowledge of the Ancient Being hath ever been, and will continue forever to be, closed in the face of men. No man's understanding shall ever gain access unto His holy court."

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This is the second of five articles in a series, "Youth and the Modern World."

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The prophets of God are the first educators. They bestow universal education upon man and cause him to rise from lowest levels of savagery to the highest pinnacles of spiritual development. The philosophers too are educators along lines of intellectual training. At most they have only been able to educate themselves and a limited number about them, to improve their own morals and, so to speak, civilize themselves; but they have been incapable of universal education. They have failed to cause an advancement for any given nation from savagery to civilization.

—'ABDU'L-BAHÁ

## Only the Ramparts Fell

WITH truly incredible courage, determination and unified effort, the greatest union of nations ever achieved waged war for many years to make impotent a militant force aiming to transform the human race into an agency of an all-exploiting state. What that type of state conspired to accomplish was plainly revealed in its earliest years, when in order to become powerful it had first to dominate its own people. Their condition depicted the program in its entirety; all that remained was the schedule by which successive victories might create the same condition in other lands.

Resistance to the aim was refusal of the human condition with which it had become identified. In that particular form, the aim has been frustrated and its force crushed to earth.

But only the outer ramparts of man's evil have been overthrown. The capacity for dehumanizing frenzy and schemes for world conquest remains intact. The ramparts were its product and invention, but their destruction has brought the end of a battle and not the end of the war. Behind the outer works of that one

historic episode there are citadels of defense and offense far out of the gun range of any military or material onslaught.

Evil in social institutions emanates from the attitudes of those who create and maintain them. When one bastion falls, the evil retires to a new line, finds new leaders, assumes new names, forges new weapons. The fate of many a conqueror has been to become the host of the very tyrannies he has bled to lay low.

It is a difficult and a slow process for the mass of people to trace the transformations by which the enemies of spirit conceal their intentions until they are powerful enough to attack. We identify our enemy with, say, a red uniform, and we therefore ignore him when he reappears in blue. Or we conceive of tyranny in terms of poison gas and submarines, and fail to recognize it when tyranny concentrates on matters of price, cost and property as expressions of a new social philosophy.

Just as the individual conscious man may, by reflection and meditation, penetrate through layer after layer of his own being, and learn how to dis-

cern distinctions between passions, desires, will, determination, knowledge, truth and sacrifice; so may the conscious society begin to realize how collective affairs are but the organization of these permanent modes of self. If there is a spiritual beginning in man, there is a spiritual beginning in society—that is, a point where responsibility must be assumed for everything done after that point is reached.

It is impossible to discriminate between good and evil in man or in society until a standard of reality is recognized and accepted. Neither reason nor conscience so-called can save man from being engulfed in his own abyss, nor can a society by its own

power produce leaders or institutions enough to preserve it when the true standard has been denied.

The messenger of God brings to us and to our civilization the intervention of a higher power. He is the spiritual beginning of the individual and the dawn of a new era for the race. Every prophet has overthrown evil in its central citadel—decadent religion. It is superstition which secretly arms every social tyranny, and the modern world will not be secure until it abandons sectarian, denominational, racial and ecclesiastical religions and adheres to the one true and universal faith which God has ordained for mankind. —H. H.

In this present age the world of humanity is afflicted with severe sicknesses and grave disorders which threaten death. Therefore His Holiness Bahá'u'lláh has appeared. He is the real Physician bringing divine remedy and healing to the world of man. He has brought teachings for all ailments: the Hidden Words, Ishráqát, Tarazat, Tajallíát, Words of Paradise, Glad-Tidings, etc. These holy words and teachings are the remedy for the body politic, the divine prescription and real cure for the disorders which afflict the world. Therefore we must accept and partake of this healing remedy in order that complete recovery may be assured. Every soul who lives according to the teachings of Bahá'u'lláh is free from the ailments and indispositions which prevail throughout the world of humanity; otherwise selfish disorders, intellectual maladies, spiritual sicknesses, imperfections and vices will surround him and he will not receive the life-giving bounties of God.

—‘ABDU’L-BAHÁ

# Colonel Lawrence: A Bahá'í Memory

MRS. JANE STANNARD

I WONDER if any man of his age with a career so brief and meteoric has ever received, after his sudden death, such world-wide obituary notices! In every country and in every kind of publication appeared usually good, and sometimes even profound, articles and commentaries regarding one who, because of his achievements in the East during the great war, had become an almost legendary figure.

Certainly Napoleon in his time became a world-wide figure who long after his death attracted countless speculative opinions, writings and biographies, evoked by his extraordinary life and indomitable will and genius. And like Napoleon, T. E. Lawrence was physically small, but his short body carried a great head enclosing a highly-developed cranium.

It is a noteworthy fact that the passing of this young man whose personality revealed so many eccentric elements should have inspired some of the greatest writers and thinkers of the day to graphic descriptions and keen analysis of his character in many languages. The psychological problems of his marked individuality drew from his liter-

ary friends and others observations which threw a revealing light not only upon Lawrence, but often also upon themselves. Possibly one reason for this outpouring of thought and emotion lies in that secret longing for the ideal or the romantic which those feel who can never hope to attain the necessary freedom and opportunity to experience it in their own lives. To the literary, poetic, and hero-worshipping instinct Lawrence became an interesting and challenging personality. There was so much to be discovered in a mind which could attain great literary heights and, on the other hand, exhibit capacity for ruthless practical action. The passive genius of Lawrence had, at first, only the outlet of scholarly expression. But as a consequence of his desire for archeological research, the other side of his personality with all its latent possibilities awoke, and a new life of unexpected adventures began.

The war, affecting the Arab and the Turk, caught him as on the crest of a wave in the troubled ocean; he was swept along by the mighty currents of world powers, and his dormant faculties immediately responded to



the call for a wider vision and a more forceful life. Before this "second birth", he possessed a most demure and unobtrusive presence. In those pre-war days, when presumedly searching for Hittite scarabs, he was often regarded by the Arab villagers as—to use an English expression—"a little balmy". Looking like a little tired bagman he wandered about Asia, seeking in mysterious fashion for ancient stones and landmarks. It was at this juncture, before one knew him as a public figure that I had the curious experience of crossing his path.

Traveling in the East alone, I had left Baalbek and Damascus in order to fulfill a keen and long-felt desire to visit Aleppo. I do not know why I had been so keen to do so. What are these ideas that lie dormant in the mind? Was it a resurgence of pre-existent memory? Or some childish association which linked the place with some glamorous tale of the Arabian Nights? I only know that the word "Aleppo" held for me some romantic appeal, and that my satisfaction was complete as I was carried across the desolate-looking desert which surrounds this quaint little town. But in those days every aspect of the East pleased me and I experienced to the full the joy and freedom of the wandering life.

Aleppo amused and interested me. Its long, narrow, roofed-in bazaars, with the light filtering in through circular apertures, were smaller, I noticed, than those of Damascus, but were gay with color and full of arresting displays. How well I remember the bazaar where they made the beautiful saddlery and horse accoutrements—the red leather, the fine decorative handwork on bridles and long-fringed saddlebags! Yes, my journey had been well repaid, for I realized that this was the chief center of Arabian art for the adornment of their loved horses.

I stayed at the only hotel—half caravansari—that one could expect in a Syrio-Turkish town and off the beaten track. In these days no luxuries were provided. On the evening of my arrival I descended to inspect the dining room, when I became aware of a small shabby-looking young man who was seated alone in a dim corner of the long room. Wisps of straw-colored hair fell over a face of considerable severity. He evidently wished to remain unobserved. I remember feeling a vague surprise and pity for this queer, shy individual who seemed ill at ease. When people assembled and dinner was served, he did not join us at the long table, but

remained in his corner, probably enjoying in his own way the motley crowd and animated talk. Being the only lady present, and English, I was naturally accepted as some misguided tourist; while Lawrence — for he it was — they regarded as just an enigma. At that time, I was certainly as much a free-lance vagabond as he was, but reacted differently to my strange environment. We were a very merry dinner party.

As I had been placed at the end of the long narrow table I could see and talk to all, or none, as I chose. At the opposite end I noticed an elderly man, evidently a European, since although bearded he was without the tarboosh which all Syrians or Turks then wore. He seemed at home among them. Presently one of the Turks, after some discussion with the others arose, and bowing asked, "Madame, parlez-vous l'Allemand?"

"Mais oui, Monsieur," I replied gaily; then, after some further discussion I was politely requested to speak to the elderly gentleman who turned out to be a German doctor. French and German, I may add, were in those days the only languages in use (apart from the English or American mission stations) when travelling in the East.

One of the Turks then waved his hand towards the German

and exclaimed: "Madame, he pines to hear the accents of his native land once again. He is a doctor who has lived among us for a long time, and, poor man, no one can speak his language."

Entering into the fun I addressed him in my best German. "Guten Abend, Herr Doctor, wie gehts ihn?" and expressed my pleasure in meeting a "Deutscher" in this far country. My speech was followed by a roar of laughter and applause, while the doctor bowed in embarrassed gratitude.

Meanwhile the little ghostly figure behind us sat on in silence, forgotten by all. However, after the diners had gone Lawrence chirped up a bit and we began to exchange a few traveling experiences. I listened with surprise and interest to his quaint descriptions, and secretly marveled at the courage, audacity, and reason for it all. His actions were not without danger. For instance, he thought nothing of asking for a night's lodging in some verminous Arab village or nomad's tent. On one occasion when alone in the desert, he suddenly descried, at a little distance, a mounted Arab, who was evidently inspecting him as a possible prey. But Lawrence boldly fired into the air with his pistol by way of warning; and Lawrence chuckled as he related how the Arab, tak-

ing fright, promptly departed.

One day he met a mounted nomad who significantly tapping the gun which Lawrence had slung across his back observed: "We guess why you are here. Tell your King we shall be ready when the time comes, and he makes war against the Turk."

Still I only believed my new acquaintance to be one of those insatiable seekers, so numerous in Egypt, who live in the hope of finding some wonderful scarab or amulet of the gods. He obtained permission from the authorities to inspect a citadel fortress which occupied a hill in the center of the town and invited me to accompany him. The reason for his great interest in these fortifications only became clear to me in the light of subsequent events.

He had arranged to travel on the following day to see some excavations at Urfa, in a native covered cart in which a mattress could be spread and suggested that I should join him. But I had other plans. So I saw him off on his adventure and started myself on a journey over Lebanon to Beyrout.

Some time before, when in England, I had heard of the Bahá'í Faith, and had become interested in the spiritual work which centered round the Master

'Abbás Effendi ('Abdu'l-Bahá), and the Persian colony of exiles at Haifa,—work which was then struggling under great difficulties imposed both by the Turkish Government and by many hidden enemies. I desired to be present at a certain festival which was held there every year to commemorate the Prophet Bahá'u'lláh's declaration of his mission known as the Feast of Ridván.

So, absorbed in other matters I forgot my little desert acquaintance. But we were to meet again.

It was during the winter of 1914. I was in India when war was declared and when the news reached us up in the Himalayas, it only seemed like some incomprehensible rumor. However, on returning to the plains and to Calcutta I began to feel anxious as I saw civilians drilling on the maidan (market-place). So I decided to return to Egypt where I had previously resided, hoping, if necessary, to be of some assistance to my Bahá'í friends at Haifa. But when the Turks entered the war all idea of getting to Palestine had to be abandoned so I went to stay at the Continental Hotel in Cairo where I had friends.

One day, I noticed a small figure in khaki sitting at a table in the lounge and talking earnestly with two officers over some maps.

Now and then he would creep quietly away and return with various documents. Where had I seen that big head with its wisps of hair falling over a grim face? Suddenly the Aleppo incident flashed to mind and I began to understand that Lawrence was making himself useful to the authorities in just the same shy and unobtrusive way. His two companions were officers of keen intelligence and well-known figures in the East, one being Woolly, the archeologist. So now Lawrence Number Two had started on the great adventures of his life. Abandoning his academic researches, he stood on the threshold of a career which for audacity and enterprise has not been surpassed and certainly unequalled by any man of his size and temperament.

Separated by the gulf of absorbing events Lawrence and I seldom met. But on one or two occasions he quietly rendered assistance. For instance, when any news came through from Pales-

tine to the Secret Service I would hear, through him that the Master, 'Abdu'l-Bahá, was well, and that though the privations were terrible as everywhere in Syria bare necessities were still available. People died there of starvation, but the Bahá'í Persian community and the Jewish colony were saved by the skill and industry of their leaders. These were days of suffering heroically borne, but their faith in Divine protection never wavered. Indeed, an instance of 'Abdu'l-Bahá's foresight was shown in that, previous to the outbreak of war, he had organized extensive agricultural operations near Tiberias, thus securing a supply of wheat by means of which famine was averted for hundreds in the districts around Haifa. After the British occupation the noble work of 'Abdu'l-Bahá in mitigating suffering and in the interests of conciliation were acknowledged by the British Empire in April, 1920, in the conferring upon him of a knighthood.

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The Cause of Bahá'u'lláh is the same as the Cause of Christ . . . Both of these are spiritual springtimes and seasons of the soul-refreshing awakening and the cause of the renovation of the life of mankind. The spring of this year is the same as the spring of last year. . . . The sun of today is the sun of yesterday.

—'ABDU'L-BAHÁ

# Light

FLOYD H. MUNSON

IN looking at this troubled world today we need stout hearts and a firm faith to view it with anything but despair. There is continued strife in China that has known no peace for many years, turbulence in Java, unrest in Indo-China and among the Indoneses, rioting and pogroms in Egypt; and in the Holy Land the cauldron pot begins to bubble, distilling the poison of racial hate. Over Europe is the smell of death, and before these dead are buried, those nations who found it expedient to collaborate for victory, exhibit distrust and deep-rooted differences. Once again are alliances, power politics and obsolescent nationalism reasserting their evil sway. Dismal indeed this picture; and strangely enough we entitle it "peace".

From the beginning of man's spiritual evolution in ages past he has had to contend with evil. Its presence has been with him in every stage of this creational process, a condition resulting from spiritual weakness and imperfection. Of evil, some would say it doesn't exist, though how we can reconcile its evident effects with such a promise is difficult to understand.

It is true that evil lacks the sub-

stantiality of good, that its existence is only relative and in regard to Divine Reality it has no substance. If we liken evil to a shadow, we realize the lack of substance. A shadow or darkness can be seen, present for a moment and then gone, depending for its appearance upon the absence of light, and paradoxically, depending for its appearance, likewise, upon the presence of light. Darkness can never wage war with the Light, and a shadow can never challenge the sun. The glory of the Kingdom is never sullied by the gloom of hell. One knight errant of pure array can overcome the world.

Consider this from the viewpoint of an artist painting a landscape, who thinks in terms of light. He sees a phenomenal object, a tree, perhaps, or a house. The sun is shining brightly and the object casts a shadow. He notices that, under ordinary conditions, the brighter the light, the deeper the shadow. Obviously shadows exist in the presence of light but only because something *obstructs* the passage of its effulgence.

Let me carry this analogy to the year 1844 when the Báb shone like a great sun on dark-

ened Persia. His Light shone on all, and where souls turned to that Light, their hearts, like pure mirrors, reflected its attributes. This caused a release of such power and beauty, such heroism and love, as had never been displayed by man. Joyously, by thousands, they took to the plain of martyrdom and with an unearthly exaltation that was born of the Holy Spirit gave their lives to beasts schooled in torture that the Cause of God might live.

In contrast to this we have the opposite effect of this intense Light. Those souls who, in their shortcomings, obstructed this great radiance and turned away, walked in their own shadow, in the darkness of their own making. This darkness, this evil, was so deep, so virulent in its opposition that, previous to this Day, history has never recorded such a violent and sadistic exhibition of inhumanity. Those who have read *The Dawn-Breakers* know well the horror to which I allude.

Now, to the painter, there is what is referred to as "saturated light". This light can be intense but not in the sense of being a focus. It bathes the world before his eyes, caressing all creation with the glory of its particular quality. There are no shadows in the even distribution of this unifying light.

When man, by submission,

permits the passage of the Light of Truth, when he turns the mirror of his heart, every facet of his being reflects that Light, then the shadows are gone and evil shall be no more.

Evil has ever been a part of the divine scheme of things. In the spiritual weakness of man, along the path of spiritual growth from infancy to maturity, the natural corollary, evil, has been present as a contrast, to give him the experience which he needs. The postponement of the triumph of virtue, the day of saturated light, is not a sign that God lacks power, rather do we see it as a bounty on His part and an act of great wisdom.

So, today, as we view the screen of history in the making, as we see the red glow of incipient revolution and the third phase of travail in humanity's second birth, we must be mindful that God has in store a happy ending. It has been His promise from the beginning that the Day of God's Self-Revelation would come. We know that we live in this Great Day and that the New Jerusalem, the city of Peace, is here taking form. As this all-possessing Light moves in, saturating our beings, bathing the children of God in its unifying radiation, the darkness will soon be gone and "the former shall not be remembered, nor come to mind".

# My Journey to Bombay

SYDNEY SPRAGUE

ON OUR arrival in Port Said we were met by Bahá'í friends who had secured a passage for us on one of the English merchant vessels. We were the only passengers on the boat, and the deck and a few cabins were placed at our disposal. The Persians transformed the deck in a very short time into quite a luxurious abode; rugs and carpets were spread, divans and beds arranged, the tea-service set out, and we had all that constitutes comfort in the Orient. The Red Sea and the Indian Ocean have a temperature warm enough even in the middle of November to make sleeping out of doors thoroughly agreeable, so that I enjoyed going to bed by moonlight and being awakened very early in the morning by the warm rays of the sun.

The steamer was heavily laden, and seemed to crawl along, so that the voyage took about nineteen days. The weather and the sea were perfect all the way and my fellow voyagers excellent company. Our party consisted of Jenah Adib, a well-known Persian philosopher; Mírzá Mahram, a Bahá'í teacher who has been chiefly responsible for the growth of the Bahá'í Movement

in India; Mírzá Isaac, a merchant of Bombay, and Mushkin Kalam, the famous writer who, together with his son and family, was going to India for the first time. Counting myself and the four Zoroastrians, we were sixteen altogether.

A splendid opportunity was afforded me during this long trip to learn Persian. I had already studied this language in Paris, but my knowledge of it was slight and I had had little opportunity of hearing it spoken, but now I set to work with a will, and my friends were all most kind in helping me, so that before the end of the voyage, I could follow a conversation and express myself fairly well. The cooking was mostly done by two of the Zoroastrians. We would sit in a circle on the deck around the samovar, Muḥammadan, Christian, Zoroastrian, cheek by jowl, and, while the tea was being drunk, different experiences were related by each one and sometimes animated discussions took place. There would be sad and stirring tales of the Bahá'í martyrs of Persia, perhaps that of a relative of one of those present; there would be anecdotes told of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá; there

would be discussions on theological and philosophical subjects. Then the conversation might take a lighter vein; Mushkin Kalam, though the oldest of the party (I think he was nearly ninety years old), seemed always brimming over with fun and good spirits, and told many amusing stories which convulsed everyone with laughter.

There is one thing I have always remarked about the Persian Bahá'ís that, notwithstanding the earnestness of their faith, their truly deep spiritual natures, their readiness to become martyrs for the Cause, they always seem happy and enjoy a good hearty laugh; they do not take their religion, as did our ancestors, the Puritans, with long faces and acid countenances. Religion is a thing of joy to them, and they rejoice in the spirit and are glad.

On the first day of December in the morning we arrived at Bombay and found some of the Bahá'ís waiting to greet us on our landing. I was welcomed most cordially as though I were an old and dear friend.

The news that we had arrived spread quickly through the city, and soon large numbers of Bahá'ís, chiefly Zoroastrians, were crowding the Mashriqu'l-Adhkár to see their new brother from the Occident. The Mash-

riqu'l-Adhkár is a large hall which they have rented for their meetings, and in a room off this I lived. There are three meetings a week held in Bombay, on Tuesday, Thursday and Sunday evenings at six o'clock. The Tuesday meeting is reserved for the House of Justice, composed of nineteen members. I will speak of this later. The other two meetings are general, and there are, as a rule, eighty to a hundred men present. This does not constitute the numerical strength of the Bahá'ís in Bombay, for many have shops which they are unable to leave more than once a week, on which occasion another Bahá'í friend takes charge of the shop for them. The women have a separate meeting and there is a school for the children.

At the meetings tablets are chanted (there was one young Zoroastrian boy who chanted especially well). Talks were given by different men. I spoke through an interpreter, and on Sunday evenings there were always strangers present, and their questions were asked and answered.

The Bahá'í community enjoys an excellent reputation for honesty, sobriety, politeness and just dealing with their fellow-men. By these qualities they attract others to investigate their religion. Drunkenness has unfortunately



become a vice among the Zoroastrians of Bombay, so when a Zoroastrian is seen never to touch liquor it is at once said he must be a Bahá'í. It is needless to say that these new converts to the Bahá'í Faith are obliged to stand a good deal of opposition, and even more persecution from the orthodox Zoroastrian. I knew a school teacher who used to come to the meetings, though he had not openly proclaimed himself a Bahá'í. The Zoroastrian parents of his pupils suspected him, however, of a change in his faith, and so took their children out of his school, which left him penniless.

My experiences in other Oriental cities made me realize that it is no easy thing to become a Bahá'í in India. It often means a great sacrifice on the part of the believer; a loss of friends, money and position. There is great solidarity, however, among the Indian Bahá'ís, and this is always most wonderful to see when we think that these groups are composed of men of different castes and creeds who were but yesterday strangers, if not actual enemies—such, for instance, as the Zoroastrians and Muḥammadans.

There has certainly been much reason in the past for followers of these two religions to have lit-

tle love for one another. Now a seeming miracle has occurred, and we see Zoroastrian and Muḥammadan working together in perfect unity and harmony for the common good of the community. I am referring especially to the council of nineteen, two-thirds of which are Zoroastrians, the remaining third Muḥammadan. I attended some of the meetings of this body and wish to cite one or two incidents to show how affairs are managed by the House of Justice. A Zoroastrian Bahá'í shopkeeper came one evening and told the council that affairs had been going very badly with him and that he was on the point of failure. The council deliberated and decided that different members should give a part of their time each day to helping him in his shop, lay in a new stock of goods to attract customers, and give pecuniary help if necessary. This was done, and soon the man was on his feet again.

On another evening, a Muḥammadan Bahá'í arrived in a state of much perplexity. He had just received from a Muḥammadan friend a hundred lottery tickets to dispose of, the lottery being for some Muḥammadan charity. "I do not know what to do with them," the man said: "in the Kitáb-i-Aqdas (book of laws) Bahá'u'lláh has strongly forbid-

den gambling, but I am not sure whether a lottery would come under the head of gambling or not. If I accept and distribute these lottery tickets I may be breaking one of the laws; on the other hand, if I refuse them I will probably make this friend of mine, who is an influential Muḥammadan, my bitter enemy." The nineteen members of the House of Justice consulted together as to what should be done. Finally a Zoroastrian member saw a way out of the difficulty, and he proposed that each one of the Bahá'ís should take a ticket and then return them together with the hundred rupees, writing that they did not care to take a chance in the lottery, but they were very glad to help a Muḥammadan charity. I wonder if all who read these lines will appreciate the beauty and the greatness of this act. It impressed me perhaps more than anything else that I saw in India. It showed forth two great results of Bahá'í teaching; first, that the Oriental Bahá'ís look upon gambling, one of the most prevalent vices of the Orient, with aversion; secondly, that the feeling of animosity and hatred of Zoroastrians for Muḥammadans which has endured for centuries, has become so modified that they are glad to help a Muḥammadan

charity. Truly this is no small fruit from the Bahá'í tree.

I left Bombay at the beginning of the year 1905. My stay had been so pleasant there, my friends so kind, that I said goodbye to them with real regret. I think everyone had shown me some kind act of attention; some would send me fruit, others sweetmeats and cakes, others flowers. As I spent Christmas Day in Bombay, some sent me gifts, knowing that was a Western custom.

On the day of my departure the great railway terminus of Bombay presented a very animated picture, for all who could get away from their work had come to bid me farewell. The sight of so many persons dressed in different robes and turbans, representing different races, saying such enthusiastic goodbyes to a Western gentleman in a straw hat, attracted a good deal of attention and apparent curiosity from the other passengers.

A very unusual thing as well was my traveling with an Oriental dressed in the robes of a Muḥammadan Mullá, for my traveling companion was Hírzá Mahram, who had been with me ever since we left Port Said; he was a very congenial fellow traveler and kindly helped me much with my Persian, also giving me

valuable explanations of the Bible, Qur'án, Zend Avesta, and other holy books. The journey from Bombay to Calcutta was a very pleasant one, the railway carriages on the Indian lines are very spacious and comfortable, and the meals served at different stations very palatable; everything was new and strange to me, so the long journey of two days did not seem at all monotonous or tiring.

We stopped a short time in

Calcutta,\* and I was glad to meet again Jenab Adib, who was now teaching there. From Calcutta we took a steamer for Rangoon, the voyage taking about four days, at the end of which we found our Bahá'í friends of Burma awaiting us at the pier.

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\*At the time of my visit, there were only a few Bahá'ís in Calcutta, but now there is quite a large assembly.

This article is the second in a series relating to the author's early Bahá'í journey to India

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## ASSURANCE

MARY MARLOWE

Every whispering of the grass heareth He.  
 Every gleam of jewel or glass  
 His eye perceiveth.  
 Every surge of life in every living form  
 Is alive by His breath.  
 What would become of the dust  
 Should He cease to breathe within it?

And you are so dearly loved by Him;  
 So much more loved than dust  
 Or glass or leaves—  
 Open your heart then to your God;  
 He is so close, so prepared with an answer.  
 He is not at all far;  
 Only doubt is a mountain made of stone  
 Placing God on the other farthest side.  
 But it is known! It is known!  
 Assurance is a shaft of light  
 That penetrates stone.

## WITH OUR READERS

THE words of 'Abdu'l-Bahá about Japan which take the leading place in this issue of *World Order* are selected from the booklet compiled by Agnes Alexander containing all the tablets by 'Abdu'l-Bahá addressed to Japanese individuals or groups. In her foreword to this booklet Miss Alexander, the pioneer who took the Bahá'í message to Japan, writes: "The following are the tablets which were revealed by 'Abdu'l-Bahá to friends residing in Japan and Korea. There are nineteen tablets revealed between the years 1916 and His passing in 1921. Eighteen of these tablets were addressed to Japanese and one to Korean friends. Seven of those to Japanese were to school girls in Tokyo, the others, with two exceptions, were to young men, and five of these were addressed to blind young men, three of whom found the true Light of this New Day."

A few sentences from the letter which one of these Japanese youth wrote to 'Abdu'l-Bahá indicate the sincerity and depth of feeling with which he received the Bahá'í message. He wrote: "Accept, O Master, my deep thankfulness from the bottom of the heart. I am very sorry though, when I think of our fellowmen who take no thought of real happiness and do not rely upon the warm hand of Thy love. . . . Forgive my sins and allow me to awaken my fellowmen."

The significant incident of 'Abdu'l-Bahá's talk with the Japanese ambassador to Spain and his wife took place in the fall of 1911

during 'Abdu'l-Bahá's stay in Paris and this account is taken from *The Chosen Highway*. We know little in regard to the Bahá'í Faith in Japan at present but we understand that Fugeta, the Japanese believer who served so long and faithfully in the household of 'Abdu'l-Bahá in Haifa, is now in Japan following instructions of Shoghi Effendi. These letters whose contents have been carefully preserved by Miss Alexander, assure us that the seed-sowing of Bahá'u'lláh's World Order began in Japan some thirty years ago, and we know that such seeds inevitably bear fruit.

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Many find it difficult to dissociate "administration" whether Bahá'í administration or business or government administration from purely mechanical processes designed to get things done. In her article "Spiritual Principles of Bahá'í Administration" Alma Sothman makes it clear that Bahá'í efforts yield little fruit in any line without the understanding and application of spiritual laws. While this article is written especially with Bahá'ís in mind the question comes to the fore, would not the administration of all and any affairs profit by the understanding and use of the spiritual principles set forth by Miss Sothman? This article will thus be of interest to Bahá'ís and non-Bahá'ís alike. In our August, 1941, issue is a previous contribution by Miss Sothman entitled "The Divine Way of Consultation." Her home is in Omaha where she was one of the

first believers and where she helped to establish and spread the Bahá'í Faith.

In its May issue *World Order* published the first of a series of five articles by Glenn Shook entitled "Youth and the Modern World" in which he shows how the Bahá'í teachings clarify some of the problems which puzzle thoughtful young people. These articles are addressed not simply to youth but to all who wish to understand more fully Bahá'í teachings on certain perplexing questions and especially to those who are guiding youth. The first article showed that the mechanistic view of the universe is declining among scientists. In this second article Professor Shook deals with mysticism, a term much misunderstood and most important for students of religion to understand. Professor Shook teaches physics at Wheaton College, Norton, Massachusetts.

Horace Holley contributes the editorial "Only the Ramparts Fell" this month. He is well known as the author of articles in previous issues of the magazine for many years, and the compiler of several Bahá'í anthologies.

Although the events recorded in Mrs. Stannard's recollections of Colonel T. E. Lawrence occurred during the first world war and were written down some ten years ago they refer to a problem which still seems far from solution and with a few changes the following words of Mrs. Stannard which accompanied these recollections might have been written today: "These far-off days of poignant anxiety are over, but fresh clouds of dark significance again

gather over the stricken land of Palestine. Writing these lines during the summer of 1936, we see England again forced to send troops in order to restore peace in the pitiless war between Jews and Arabs. Events now in progress have been fairly accurately foretold, or rather forecast, in various publications—some appearing over thirty years ago—that dealt with Old Testament prophecies concerning Israel. The years 1936-1937 are marked as bringing great and crucial events which will change the fate of nations, and denote the opening of another epoch in the making of history. How can one predict a peaceful future for the world when man's inhumanity to man still exists?"

\* \* \*

Mrs. Jane Stannard was an early English believer whose services to the Bahá'í Faith were of great value and interest. She traveled widely especially in the Orient and spent much time in her beautiful apartment in Cairo. India, too, was a country familiar to her. There she promoted the Bahá'í Faith for she knew how to meet Orientals and understood the Oriental mind. She was a woman of scholarly attainments and familiar with the Persian and French languages. One of her most important services was the establishments of the International Bahá'í Bureau at Geneva, Switzerland; for later Martha Root was sent to Geneva to continue building up the Bureau and to learn Esperanto so that she could speak on the Bahá'í Faith to the Esperanto Congress at Geneva.

Mrs. Stannard visited 'Abdu-l-Bahá in Haifa after the first world war and our readers will remember that in our September, 1945, issue we printed in this department Mrs.

Stannard's report of 'Abdu'l-Bahá's answer to her question about the state of the souls of those who sacrificed their lives in war. Mrs. Stannard passed away in Paris.

Floyd H. Munson who contributes the article entitled "Light" is an artist whose home is in Great Neck, New York. The portrait which he painted of 'Abdu'l-Bahá has received much praise. In connection with this Mrs. Munson has written: "Perhaps our greatest opportunity (of spreading the Bahá'í message) has come in connection with my husband's first exhibition of paintings held in New York. . . . When we were planning the exhibition we wondered if it were quite the thing to put the photograph of the Master on the face of the catalogue, but we are now quite sure it was, for it has given us a marvelous opportunity to tell of the Faith. There were two thousand of these catalogues printed and every person who sees one wants to know who the Master is! Our two best art magazines, the *Art Digest* and *Art News*, with wide circulation mentioned the painting specifically."

"My Journey to 'Akká" by Sydney Sprague was published in our May issue but mention of it and the author was crowded out of this column for lack of space. Sydney Sprague was one of the early American believers and one of the first of these to travel and teach in other countries. His experiences during his teaching trip in India and Burma were told in a little book published in London in 1908. "My Journey to 'Akká" was the first chapter in the book and we now publish the second chapter, "My Journey to Bombay." Other chapters will follow. In the July, 1943,

number of *World Order* is a poem by Mr. Sprague, "O Blessed Door" published not many months before his passing at his California home.

The following poem by Nell Griffith Wilson which was printed with comments in Eleanor Roosevelt's column "My Day" carries the spirit of universal love and sacrifice which we must not let die simply because heavy fighting has stopped. Mrs. Wilson's poem "Song of Tomorrow" was printed in our January number. She is a member of the Writers' Guild and lives in Kenwood, California.

#### A BLOOD DONOR'S PRAYER

Grant me no lesser favor, God, than  
this  
That by my giving  
Some war-spent but courageous eager  
son  
May keep on living,  
Grant that the faithful rhythm of my  
veins  
And my heart's singing  
May bring an urgent quickening,  
and stay  
His soul's far winging.  
Because I have no stalwart lad by  
birth  
To call me mother,  
I ask this small maternal share in  
one,  
Dear to another,  
Then I shall walk a quiet but ex-  
alted way  
Glad in the knowing  
I fed the flame—and for some un-  
known son  
Life is still glowing.

\* \* \*

The following verse is sent to us by one of our readers in Seguin,

Texas, a reminder of our own influence which we too often forget:

"What is the Bible the world is reading?

Your daily life and mine.

What are the sermons the world is heeding?

Your daily life and mine.

What is the creed the world is needing?

True lives, yours and mine."

The same friend enclosed a reprint, "Will World Peace Ever Come?" from which we quote briefly since it expresses a typical attitude of many people who have lost most of their faith in the Church, who still have faith and hope in the promises in the Bible and yet are heedless and unaware that God is already working through another channel and in new institutions.

"But I cannot muster any great hope," the writer says, "that world peace will come through the Church . . . If not through the Church will world peace ever come? *Yes, it will.* The Christian faith has not the slightest doubt but that the angel's song will some day find literal fulfillment. 'Peace on earth, among men of good will.' But how? It will come about only by God's power. And when? In His own appointed time. 'In the fullness of time, God sent His Son.' In His appointed time He will send world peace. . . . No, world peace will not come by any agency of man. It will not be the product of man's enterprise. It will be a gift of God.

Science, civilization, statesmanship and the Church, all can and must make their contribution. . . ."

Bahá'ís call upon such people as the above represents to awaken from their sleep and become aware that the "fullness of time" is here, that prophecies are already fulfilled, that the foundations upon which world peace must be built are already laid, that God speaks today through Bahá'u'lláh just as truly as He spoke before through Christ and has answered the question as to how peace, the "gift of God" will come. His plan for peace is being gradually carried out by the followers of Bahá'u'lláh all over the world. This magazine is devoted to carrying out His instructions and spreading the Message of Bahá'u'lláh and on the inside of the back cover is a list of books which give the Bahá'í teachings for the Most Great Peace in their fullness. Those asking how and when world peace will come should surely carefully study Bahá'u'lláh's teachings and His life. And then we think they will wish to arise and help, for men certainly have a part in bringing this "gift of God."

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#### CORRECTION

We regret that the opening sentence of Marzieh Cail's article "Bahá'u'lláh's Epistle to the Son of the Wolf" in our May issue was incorrectly printed. It should read: "This is the last major Tablet of Bahá'u'lláh."

—THE EDITORS

# WORLD ORDER

The Bahá'í Magazine

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## From Chaos to Order

HORACE HOLLEY

THE world today lies prostrate, engulfed in the ruin of its moral traditions and standards as well as its physical cities and towns. The vital needs and rights of humanity are sacrificed to falsely defined claims of nation, race, class and sect. The spiritual energy required to assert the true claims of mankind cannot be generated by nor applied through institutions developed in previous eras for competitive aims. Political charters of peace, launched in the stormy deep of economic, cultural, racial and sectarian disagreement, document the dawn of hopes which they possess no sovereignty to realize. Society operates on the basis of a promissory note certified by nations pledged to create a world unity while fearful of disunity within their own realms. The confession of unreadiness and incapacity to achieve so overwhelming a task will mark the end of our long years of retreat from reality, our first steps forward on the world

mission which destiny has laid upon humanity in this age.

### 1. THE SOURCE OF ORDER

The source of order in human affairs is religion. Civil authorities, laws and statutes, economic arrangements, educational standards and philosophies of civilization alike derive their ultimate sanction from the truths revealed by the prophet of God from age to age. Pure religion as revealed inspires in men an active and responsible effort to attain a new and higher standard of virtue. It endows the community with a society-building power, charging it with that sacred unity of spirit which genuine religion has always set forth as the goal of human evolution. The creation of a civilization blending and harmonizing the material and spiritual possibilities of the era supplies the individual with a life-purpose fulfilling his highest capacity. It likewise evokes from the community collective powers which the individual by himself



can never attain: the development of justice and the enlargement of knowledge and understanding.

Whenever and wherever a social community strives to maintain peace within itself, apply to human relations a general standard of justice, and assist the individual members to realize their own inherent talents and gifts, we can recognize the outworking of the spirit of faith. When, on the contrary, a society divides into an increasing number of irreconcilable interests, restlessly casting up mutually hostile political parties, economic classes and denominational sects, we have evidence that the society has abandoned its connection with God. Falling back into the conditions of the animal world, human beings transform their creative powers into forces of destruction.

## 2. ONE HISTORIC PROCESS

Chaos overtakes society as one term in an inevitable process which raises the history of mankind above incident and chance and makes it the accurate mirror of a providential, a superhuman purpose gradually revealed. The rise of more extended and more humane civilizations in the successive epochs of known history has not resulted from racial causes but reflected the pro-

founder impetus supplied by the divine will conveyed through the prophet as rebirth, unity and guidance. Their faith, not their race, exalted the Jewish people. Faith, not race nor empire, gathered together the Christian community from believers of diverse tribes, nations and classes. Faith, not intellect nor theology, acting through the peoples of Arabia gave them the mission of developing the prototype of the modern nation.

From age to age we discern the working of the same holy spirit in different materials and under different conditions, its symbol and manifestation the prophet, its historic evidence the quickening of the soul, the enlargement of vision and the renewal of the society-building power which accompanies living, conscious faith. But religion is identified with a dispensation that has its beginning and its end. Faith fulfills a cycle and is not perpetuated through man-devised creed, ceremony and institution. The religious dispensation is indissolubly linked with the particular civilization to which it gave birth. When the civilization is made an end in itself, and not a means to achieve unity and justice, it is the physical and material form which men worship in their hearts, no longer the spirit of truth and the will of

God. The society which develops inability to know and obey divine law is made subject to the pressures and necessities arising from its own confusion. No dying civilization has ever restored its own heroic age; no dead religion has ever revived its own pure, God-given faith.

### 3. PEACE IS ORGANIC

The prevailing chaos means that there is no peace less than the unity of all peoples in one world order and one world faith. Peace is the ancient assurance of God, the covenant He has renewed through every prophet. That assurance alone can strengthen us and guide us through a time of ruin and agony to the consummation of human destiny in this world.

How clear and powerful is the message which Bahá'u'lláh has offered the soul of modern man: "The vitality of men's belief in God is dying out in every land; nothing short of His wholesome medicine can ever restore it. The corrosion of ungodliness is eating into the vitals of human society; what else but the Elixir of His potent Revelation can cleanse and revive it?" Again, asserting the moral responsibility of society He declares: "We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn to-

wards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction." That civilization is to be transformed He has made perfectly evident: "Soon will the present day Order be rolled up, and a new one spread out in its stead." Bahá'u'lláh furthermore revealed the fact that the future society cannot separate religion and government: "That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician."

Through the darkness of materialism which enveloped the world, Bahá'u'lláh's message, revealed from 1853 to 1892, penetrated with the light of a risen sun. Its power has revived faith, regenerated moral character, produced the world outlook and inscribed in the blood of martyrs the charter of the new age. His life, His mission and His teachings constitute the center of that slowly-evolving unity which rests upon the ultimate authority sustaining the world and man. Through Him the motivation, the idea and the social form

of the new era have already been revealed. "Is not the object of every Revelation to effect a transformation in the whole character of mankind, a transformation that shall manifest itself, both inwardly and outwardly, that shall affect both its inner life and external conditions?" Bahá'u'lláh has written.

#### 4. RELIGION IS FULFILLED

The underlying principle of existence is the unity of God. We live in a creation which revolves around an omnipotent will and reflects one harmonious purpose. The variety of its kingdoms represents no duality nor conflict. The creative spirit manifests itself more fully in the ascent of physical kingdoms from mineral to animal; in man the faculty of intelligence becomes a supernatural endowment, marking the beginnings of that higher stage of evolution by which the soul can be guided in eternal realms. The function of religion is to disclose to man the successive stages of his evolution on earth, when, as new qualities and virtues are unfolded, higher types of society evolve to supply the environment for human feeling, thought and will which nature cannot produce. Every civilization represents one stage in an endless progression of consciousness; no stage is final, nor

can religion be terminated in any one unique and supreme revelation.

The Bahá'í Faith has this distinctive mission: that its teachings and spirit make humanity conscious of its role in the divine plan, asserting the one harmonious purpose even in our historical experience of incessant conflict, and creating the mental and spiritual capacity for a world civilization.

#### 5. THE STRUGGLE FOR EXISTENCE

Due to the physical isolation of peoples in former times, their psychic as well as social world became self-centered and self-contained. Whatever divine and universal truth had originally been revealed, the urgency of the struggle for existence gradually transformed it into a force for sustaining the communal union. Racial faiths all underwent a devaluation of aims until they could be made to stand as the central citadels of competitive social traditions, to be defended along with physical lives and properties from destruction by any alien and unhallowed foe.

Even after the condition of territorial isolation had disappeared, the spiritual or psychic exclusiveness persisted as a fixed attitude. We find the attitude fos-

tered down to the present day in the mutual rejection of Jews, Christians, Muslims and followers of other ancient religions. At this stage, religion contributes to the social community when the whole community is threatened but at other times employs its energies in developing its own professional institutions. The militarism of modern Europe had its first sanction in the wars of the crusades.

When the consciousness of a people has become firmly tribalized or nationalized, its own internal unity can only be sustained by pressure from outside. The moral basis of unity between citizens is destroyed when there is no basis of unity with other human beings. The whole area of individual and collective experience becomes dominated by the struggle for existence. The spiritual soul narrows down to psychic self-awareness. The community develops, in addition to its civil code and theological formula, quasi-laws, principles and truths claiming the sanction of science, economics or philosophy. Fatally divided individuals endeavor, with greater and greater difficulty, to survive in a divided society. Our modern pantheon contains many gods, to each of which a distinct segment of human life has been assigned. The unity of God the creator and

its assurance of an omnipotence directing human affairs has been rejected for a diversity of half-truths and secondary powers regulating the different provinces of human existence.

## 6. GOD MANIFEST

The prophet manifests God. The prophet asserts the unity of God against the diversity of error and superstition into which men fall when they worship and propitiate symbols of the struggle for existence. The coming of the prophet is divine intervention in human affairs. Through him is released the sole power which can reverse the whole trend of social evolution and free the race from its servitude to the agencies of destruction. He stands between man and God. Man cannot attain to God except through His manifestation.

Bahá'u'lláh explains this mystery: "The door of the knowledge of the Ancient Being hath ever been, and will continue for ever to be, closed in the face of men. No man's understanding shall ever gain access unto His holy court. As a token of His mercy, He hath manifested unto men the Day-Stars of His divine guidance, the symbols of His divine unity, and hath ordained the knowledge of these sanctified Beings to be identical with knowledge of His own Self.

Whoso hath recognized them hath recognized God." "Whoso turneth away from them, hath turned away from God." "Every one of them is the Way of God that connecteth this world with the realms above, and the Standard of His Truth unto every one in the kingdom of earth and heaven."

In his unique station the prophet serves as the shepherd, the healer and the educator of mankind. His revelation constitutes the means by which the individual can discover his true self and his full possibility, and provides the basis for the only sound program of social progress. From unity in God, all human blessings proceed.

### 7. THE UNITY OF GOD

But there have been many prophets, differentiated as to name, person, era and teaching. This differentiation has been taken to justify divisions of race, nation and creed. In the Bahá'í conception of the oneness of the prophets, and the progressive nature of divine revelation, the fuller implications of the unity of God have for the first time in history been disclosed. "Beware . . . lest ye be tempted to make any distinction between any of the Manifestations of His Cause," Bahá'u'lláh has written. "This indeed is the true mean-

ing of Divine Unity." The inner reality of the prophets is one. Each later prophet has revealed a fuller measure of truth, since the law of the universe is evolution and development, but all revelations are identical in source, in purpose and in spirit. Man's own refusal to recognize the prophet in a different manifestation has been responsible for the religious strife which creates perturbation in social affairs. This refusal is denial of God and cuts off men's connection with the source of their own spiritual being.

"The ordinances of God have been sent down from the heaven of His most august Revelation. All must diligently observe them. Man's supreme distinction, his real advancement, his final victory, have always depended, and will always continue to depend, upon them," Bahá'u'lláh affirms.

### 8. A WORLD RELIGION

The outcome of progressive revelation is world religion. Each prophet carries forward whatever elements of prior revelation are needed in the new era, but every dispensation is a unique creation. The coming of the prophet unites the people of faith but divides them from the unbelievers. He exercises his spiritual power directly upon the

souls and consciences of men, unconditioned by the institutions, authorities and customs of the past. Bestowing upon his age a larger measure of truth, his revelation is new and to fulfill its purposes effects a complete reorganization of human relationships and institutions. The prophet abrogates the prior dispensation.

A world religion is that which makes the world one spiritual entity, one realm of law and truth. It is religion offered to all peoples on terms of perfect equality before God. It is spiritual truth bringing into harmony every type of human re-

lationship, so that the affairs of the nations can be determined by one universal standard, and the principle of cooperation substituted for the struggle for existence. Every past revelation has promised this outcome and consummation. Bahá'u'lláh has in our age manifested its actual appearance. Through Him the divine power has laid the unassailable foundation for the spiritual and social unity of mankind. Faith in Him opens the door to the forces of justice and peace. "He hath endowed every soul with the capacity to recognize the signs of God."

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## HEAVEN AND EARTH HAVE SWORN

SILVIA MARGOLIS

Like the sorrowful sighing of horns,  
Lo, the slain unceasingly weep;  
Like the mournful moaning of doves,  
Their weeping is solemn and deep;  
Though hid from the land of the living,  
They slumber not, never, nor sleep!

They are yoked to our greeds and transgressions  
By a new and portentous decree:  
Know ye, heaven and earth have sworn  
War's dead shall not rest or be free  
Till the living have utterly learned:  
All men are the leaves of One Tree!

## To S. J. Farmer on Her Birthday

JOHN GREENLEAF WHITTIER

What shall we bring to her,  
What shall we sing to her,  
Of our love a token  
Here on her birthday  
What of her worth say  
Written or spoken?

Perchance while these latter days  
Light up Piscataqua's  
Sunsets of glory,  
Some bard of Green Acre  
More worthy, may make her  
The theme of his story.

God's angel we rank her!  
If vainly we thank her  
For all she has given,  
Her years of right living,  
Of blessing and giving,  
Are counted in heaven.

Of rough life the smoother,  
Of sorrow the soother,  
Of trouble the calmer,  
For blinded eyes seeing,  
God bless her for being  
Just Sarah J. Farmer!

Green Acre  
Eliot, Maine  
July 22, 1890.

## Sarah Jane Farmer

BAHÍYYÍH AND HARRY FORD

TO the people of our day Sarah Jane Farmer may appear as a woman "born out of time". Our evaluating measures are too inadequate to express an appreciation of her. Today she shines as a candle, but as the mists and clouds which shadow the earth clear away, her life will appear as a brilliant light just as the feeble incandescent lamp which her father invented and with which he lighted his home in 1859, has become the great searchlight and the penetrating ray. She was a pioneer in a new world. Her life served in the cause of a universal religion.

Sarah Farmer was born in Dover, New Hampshire, July 22, 1847. Her parents, Prof. Moses Gerrish Farmer and Hannah Shapleigh Farmer, were of old New England families. The father was a genius in the field of electricity; the mother, a profound lover of humanity. Their lives were ones of service. They consistently turned toward God for guidance and help. When Sarah was two years old, she was suddenly stricken with what was feared would be a fatal illness. In their despair, the parents knelt by her bedside and prayed that if it were the Will of God

that her life be spared, they "would train her for a life of usefulness here on earth and as a messenger in His service." She lived; the parents never forgot their vow. The child grew up in an atmosphere of consecration.

In Salem, Massachusetts, where the family moved when Sarah was three years old, we trace her small footsteps as they lead to places where a flower, a bowl of soup, a kind word were needed. Here she graduated valedictorian of her high school class. A schoolmate describes her, "... a brilliant conversationalist, always taking the lead and delving into everything, vivacious, the center of the group, having radiance, loved by all but not understood, friendly with everyone, not given to feminine vanities, in leisure time preferring the study of languages to sewing or knitting." As she matured she became the companion of her inventor father and his assistant in research.

At Newport, Rhode Island, where they lived later, we find her entering into the gay life of the colony, yet when they moved away the press reports: "Prof. Farmer and his estimable daughter are two of the best friends



which the poor of Newport have ever known. Her Christian spirit has illumined many dark homes where want and distress were pictured in the faces of the occupants."

The family's return to the old homestead in Eliot, Maine, in the early eighteen eighties is marked by a stimulus to community activities. They organized a library association, a chapter of the King's Daughters, a boys' Sunday school class, evenings of games and fun for the children and young people. "Rosemary" was founded, and is still functioning in 1946, a lovely home on a hill, dedicated to the care of needy children.

One June day in 1892 Miss Farmer was in Boston: "I was listening to a lecture by W. J. Colville on 'The Abundant Life'. The day was hot, and through the open window came a noise of traffic which almost drowned the speaker's voice. The people were so eager for knowledge of themselves that they sat patiently two hours at a time, three times a day. I looked at them and thought of the spot which Whitier loved and had found so restful—Green Acre on the Piscataqua—and I saw them seated in a large tent on the green bank of the beautiful river, the cool breeze from the water fanning their cheeks. I realized how

much more receptive the mind and heart would be if the body were in such a cool healthful environment—one's mind and soul could be refreshed by helpful thoughts, under spreading pines, in green pastures, beside still waters. The details of the work came quickly before my mind . . . A series of Conferences on progressive subjects, the sciences, arts, religion, all universal in scope, open to all races and creeds. Later the founding of a school to give more permanent form to the work. . . . When we left the audience hall, I had it all—I regard my conception of Green Acre as an instance supporting my father's claim that invention is inspiration, that it is catching, by the open eye and the listening ear of that which is being given in its fullness to some prepared soul. . . . To convert this place and its beautiful surroundings into God's acre for the living, became instantly a passion with me."

This dream became a reality the summer of 1894 but not before Miss Farmer had been severely tested. After her mother's death she had devoted all of her time to her father whom she adored. He had caught the vision of Green Acre too, and was her ardent supporter. In the spring of 1893 they were in Chicago where Prof. Farmer was helping

with arrangements for the World's Fair. He was also preparing to sell some of his inventions that his daughter might have adequate funds to begin the Conferences at Eliot. Of a sudden he was stricken with pneumonia. Within a week he had died and Miss Farmer was alone. Of these days of sorrow and seeming frustration she used to quote the words of her friend Philips Brooks: "Just at the outset of our work, to try us whether we are good for our work God's Spirit takes us into some solitude, some experience . . . which makes us realize for the first time that our deepest life is alone, is ours and no other man's."

Such a gallant and courageous soul as hers could not remain crushed for long. After a summer in Norway as the guest of Mrs. Ole Bull she returned home to begin her work anew. Now she was more completely convinced than ever that the Green Acre Ideal was an inspiration and, first and foremost, God would be her strength. Never again did she depart from this realization. She had learned that "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto" should be taken literally. In this important year of her life we find another interesting quotation in her diary: "For the first

time in the history of the world there is a manifest, almost an immediate possibility of a universal religion."

The Green Acre Conferences were formally opened and dedicated July 3, 1894. Although Green Acre had to be reached by boat, carriage or bicycle, sometimes as many as a thousand people came for a lecture in the big tent. By 1897 it had become a renowned center for the advancement of all constructive lines of endeavor, a universal platform dedicated to Peace, truly a place of rest and inspiration. The great and the near great came under the spell of "Miss Farmer's Ideal" and her magnetic personality. They gave freely of their talents. Miss Farmer worked tirelessly. She accepted what each person had to contribute even if it was only "a four leaf clover tucked hesitatingly into her hand by a shy little girl." She would say: "Do not apologize, you have given all you can and we know it"; or "Never despise any round of the ladder by which anybody may be rising." She permitted free discussion, but no argument, each must respect the other. She was not always practical. Sometimes she was a dreamer, yet she was a woman full of action, vitality and organizing ability.

A description of her at this

time shows how well she had met her tests: "She had a marvelous inner serenity, great poise, and a quality of peace that brought calm to all troubles. Her carriage was regal, her dark eyes large and beautiful, her voice gentle and well modulated. She wore soft flowing gray gowns, always carrying, or wearing in her hair, flowers. No matter how simple the task anyone was doing she entered into it. She was outstanding because she seemed to have all good qualities; most of us have a few but she seemed to have all."

The strain of Green Acre was tremendous, for she shouldered the responsibility of it all. In the year 1900 Maria P. Wilson, a close friend, took her to Egypt and the Continent for a much needed rest. On the boat crossing the Atlantic, Josephine Locke told her two friends of her plan to visit 'Abdu'l-Bahá. "Miss Farmer was instantly fired with a desire to know all about Him, the more she heard the more she wished to see Him, and after several days it was decided that she and Miss Wilson would stop at Haifa, and, if permitted, would go to see 'Abdu'l-Bahá in 'Akká". Permission was granted and, March twenty-third, there is written in her diary: "'Akká! Drive by the shore, heart too full for speech, Holy Family, re-

ceived by 'Abbás Effendi, our Lord."

Miss Farmer became aflame with what she learned in 'Akká. When she returned to this country, she lectured in many cities on the Bahá'í World Faith. A young woman who heard her in those days writes; "I well remember the profound impression she made upon me—a lasting impression. She was a commanding figure, full of fire and enthusiasm. I cannot recall anyone who was comparable to her in her own beautiful and efficient and whole-souled manner of serving others . . . the mark of distinction was upon her. There was something different . . . perhaps it was because the Holy Spirit was surrounding her always."

The 1901 Green Acre program had this on its cover, "'Tis Day Break Everywhere", and then the quotation from 'Abdu'l-Bahá, "Good Tidings to you, Good Tidings to you! Awake! Awake! for in a short time these Fragrances, which give life to the soul, shall be diffused and the Lights which disperse the darkness shall shine universally."

'Abdu'l-Bahá's letters to her through the years to follow are enlightening. We quote brief excerpts; "O maidservant of God, thou who hast given up thy life

to the service of the Kingdom of God." (1900)

"Verily opposition will wax fierce upon thee and denial and unbelief will day by day increase . . . people will torment thee for thou hast believed in God . . . Opposition will surely pass away, the dark clouds in all regions will be dispelled and the lights of the Covenant shall shine forth. At that time your value shall appear among the nations of the world." (1902)

She was moneyless and in debt. "Be not grieved if the trash of this world is decreased in thy hands." (1902)

She was ill. "I supplicate to my Lord that He may heal thee from the infirmities which have afflicted thee and weakened thy feeble body." (1903)

Her home burned. ". . . this news is greatly affecting, yet be not sorrowful . . . the birds of the divine gardens have nests on the branches of the Tree of Life." (1904)

"O thou favored maidservant in the Threshold of the Almighty. Thou art always in my memory

and before my eyes. I am aware of thy services in the Kingdom of Abhá, and I day by day seek and beg for more confirmations in thy behalf; and I am assured that thou shalt be enabled to render great services . . ."

The last six years of her life were spent in sanitariums. But she had the happiness of seeing 'Abdu'l-Bahá once more. When He was in America in 1912, He visited Green Acre. They met there and drove over the country roads together. 'Abdu'l-Bahá assured her of the complete fulfillment of her Ideal.

In 1916 Miss Farmer was brought back to her Eliot home, rebuilt by friends. There she was happy among her own things, the pictures of her parents, her books. But she had not long to have these joys. The vision she had made a reality was now to be carried forward by others. On November 23 of that same year she passed from this earth. Her burial was in the little family cemetery back of her home, in the quiet of the place she loved so much and to which she had given her all.

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Be patient in the time of affliction and trial, endure every difficulty and hardship with a dilated heart, attracted spirit and eloquent tongue in remembrance of the Merciful . . . Soon thy Lord will extenuate thy straightened circumstances even in this world.

—'ABDU'L-BAHÁ

# Experiences in the Armed Forces

ALVIN BLUM

ON Sept. 1, 1942, my outfit sailed from San Francisco, and twenty-three days later I arrived in the harbor of New Meauer on the island of New Caledonia. A few days later, because of adverse war conditions, we moved south to New Zealand, and it was here that I miraculously spent twenty-eight of the thirty-eight months overseas. I say miraculously because my whole division went back to the fighting zone, and just a handful were left.

It was in 1924 that mother and father Dunn came to New Zealand to do pioneer work, and the result of their efforts was a flourishing Bahá'í Community which I contacted through the Public Library. I was the first American Bahá'í to come to New Zealand since Martha Root's visit in 1939. The friends promptly put me to work, and engagements were made to speak before many organizations and groups. The eyes of New Zealanders were particularly on America for the assistance rendered them during the war, and so at the outset, I was in a favorable position and as a soldier of the American Army many doors were opened for me.

On my several furloughs the Spiritual Assembly of Auckland arranged that I visit other cities in New Zealand. In Wellington, Mrs. Phillis Eames (first Bahá'í of Wellington), assisted me greatly, and several talks were given, one to the Theosophists of Wellington. Another furlough enabled me to conduct a series of lectures in Napier. This was real pioneering as no Bahá'ís are there. The Auckland Assembly arranged for advance publicity before my going there. A slide of the picture of the Temple was flashed on the screen once every evening for a week at one of the local theatres. Miss Valorie Joyce, a member of the youth group in Auckland, assisted me. (She is a nurse and stationed at a hospital nearby.) A fine group of people turned out for these lectures, and follow-up work is to be carried on by the Auckland Assembly. Later I visited a town one hundred miles north of Auckland known as Whangarei and here was ably assisted by Mrs. Parkins, an isolated believer.

It was while ordering a sign for the Government that I got to talking to three young men in the print shop. (They are all Bahá'ís

today and very active.) These fellows augmented a youth group I was conducting and a Bahá'í youth group was later formed.

During my stay in New Zealand, I noticed a weekly column written in the Auckland paper known as the "Star". This column was written by the Rev. C. Chandler, and I was attracted by the spiritual quality of his writings and his liberal point of view. I was most fortunate in meeting the Rev. Chandler. We immediately became fast friends, and he invited me to spend a week end at his home in Cambridge, which I did when I received my next furlough. Cambridge is a little town of about five thousand and just a little bit of old England. During my stay there I spoke in his church and his parish house.

In celebration of the Bahá'í Centennial in May, 1944, the Community of Auckland decided to give a dinner and invited the outstanding members of leading organizations and thinkers throughout New Zealand. Close to three hundred people attended, and it was a privilege to be asked to be chairman of this occasion. As leading speakers we had the local Orthodox Jewish Rabbi Astor, Rev. Chas. Chandler, Mr. AuChu (a Chinese lawyer), Mrs. Owens representing the Maoris (the natives of

New Zealand), and Mr. Oldfield representing the Quest Club, a liberal, outstanding Christian movement in New Zealand.

It was December 19, 1944, when I left New Zealand. I landed April 2, 1945, on the Island of Leyte, part of the Philippine Archipelago. Knowing that I was going to the Philippines, I contacted American friends who wrote me that there was a group of Bahá'ís in the town of Solano. This is about 250 miles north of Manila on the Island of Luzon. When I arrived on the Island of Leyte, I found this group could not be contacted by mail because of Japanese occupation. This territory was opened later by the American forces in June, 1945.

When I heard that Solano was cleared, I asked for a three day pass and, upon receipt of it, hitch-hiked to Solano. The history of how this group started is quite interesting. Mrs. Loulie Mathews during a trip around the world left some pamphlets in the public library in Manila (which is now completely destroyed). A Mr. Felix Maddela of Solano picked up these pamphlets and immediately wrote to America for more information about our beloved Faith. Through his efforts quite a few accepted the Faith in Solano, and over \$400.00 worth of books had been collected in their

Bahá'í Center which was completely destroyed by the conflict that raged in this area. Not only was the Bahá'í Center destroyed but all of the homes of the Bahá'ís as well as the whole city. The only thing remaining when they came back from the hills and rice fields where they lived for three years, was a sign "Bahá'í Reading Room, All Welcome". Out of a group of fifty Bahá'ís twenty failed to return when the conflict subsided. They were either killed or moved to other areas. Mr. Maddela's hair has turned white and he has become stone deaf because of the bombings there.

Messengers were sent to as many Bahá'ís as possible as telephone facilities were a thing of the past. A meeting was held early the next morning out of doors in front of the Maddela hut with eleven of the friends present and five non-Bahá'ís. A short talk was given, and the rest of the four hours at this meeting was spent answering their many questions. These people are sincere and true Bahá'ís, and one

felt their noble and spiritual presence in spite of the destruction and poverty around them. They are in desperate need of every material assistance possible, and the American, Australian, and New Zealand Bahá'ís have sent some parcels of food, clothing, and Bahá'í Books to these people.

I made another trip to Solano a month later and this time was able to instruct them on how to form an Assembly and Community according to the Administration. I am the first Bahá'í they had met outside of their own community, and our meeting was a joyous one indeed.

It was on October 14, 1945 that I sailed from Manila to the States after spending thirty-eight months of trials and tribulations mingled with glorious and uplifting experiences which Bahá'ís can experience during such times. If I have in any way been able to assist in spreading Bahá'u'llah's Message, I am grateful indeed that I was chosen as an instrument to do so.

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When you enter a rose-garden the wealth of color and variety of floral forms spread before you a picture of wonder and beauty. The world of humanity is like a garden and the various races are the flowers which constitute its adornment and decoration.

—'ABDU'L-BAHÁ

THIS month marks the nineteenth anniversary of the martyrdom of the Báb, God's chosen Vehicle for the inauguration of the New Age. The execution took place in Tabríz, Persia, at noon, July 9, 1850. During the three years previous to His martyrdom the Báb had been a prisoner in mountain fortresses of *Ādhirbáyján*. It is related that the proud and unruly people who lived in that mountainous region were gradually subdued by the gentleness of the Báb and became so carried away by their love for Him that their first act every morning was to try to catch a glimpse of His face and seek His blessing on their day's work.

As we write this, the names of Tabríz and *Ādhirbáyján* are heard almost daily in news broadcasts as places of tension causing worry to the Security Council of the United Nations. How many, we ask ourselves, who hear these names, know what happened there almost a century ago, when fanatical clergy and rulers, fearful of His influence, thought they could put out God's light by killing the physical body of the Báb? The

Light was not put out, and here and there all over the world are those who know the story of the Báb and are spreading the spiritual teachings of the New Age.

"Relate unto them, O servant, the story of 'Alí (the Báb), when He came unto them with truth, bearing His glorious and weighty Book, and holding in His hands a testimony and proof from God," is the bidding of Bahá'u'lláh.

Most of those who read this are among those who do know the story of the Báb's martyrdom: how after a mock trial He was condemned to be shot; how He and the disciple who had begged to die with Him miraculously escaped the volley of 750 bullets of the first firing squad; how the Christian colonel of the regiment refused to order his men to fire again; how a second regiment was called to carry out the execution; how a furious gale arose the moment the shots were fired causing a whirlwind of dust to obscure the light of the sun until nightfall; how the remains of the Báb and His disciple were rescued from the moat where they had been thrown by the guard, were preserved in hid-



ing for half a century, transferred with great pains to Haifa, Palestine, and finally reverently laid by 'Abdu'l-Bahá in the tomb constructed by Him on Mt. Carmel.

The sacrifice of the Báb has been compared by Shoghi Effendi with that of Christ. "Nowhere," he states, "except in the Gospels do we find any record relating to the death of any of the religion-founders of the past comparable to the martyrdom suffered by the Prophet of Shíráz."

The news of the Báb's martyrdom soon reached the centers of government and culture in Europe where great indignation and pity were aroused. "Many persons from all parts of the world," 'Abdu'l-Bahá records, "set out for Persia and began to investigate wholeheartedly the matter." The Czar of Russia instructed the Russian consul in Tabriz to inquire into the nature of the Bahá'í Movement. Later a Russian poetess published a drama entitled "The Báb" which was played in the Russian theatre and given publicity in Paris and London. French and British writers investigated and recorded the facts of the Báb's life and death. The Persian chronicler Nabíl faithfully set down the

story in detail. So the story of the Báb was told and retold throughout Europe and the Orient. Both purposely and unwittingly the bidding of Bahá'u'lláh has been carried out.

But the spiritual awakening caused by the Báb's sacrifice and teaching was confined to the Orient. Outwardly it seems strange when the story of the Báb had so moved many in Europe and when Bahá'u'lláh. "Him Whom God will make manifest", promised by the Báb, did arise and completely fulfill the Báb's promise of fuller revelation that it was over forty years after the martyrdom of the Báb and two years after the ascension of Bahá'u'lláh before anyone in the Western World embraced the New Faith. It may seem strange, too, that this first Western believer was an American and that it was an American woman who was the means of the first spiritual awakening to the Faith in Europe. From that time the new World Faith has steadily pushed on around the world. There are still many, many who have not heard the story of the Báb, but wherever the Bahá'í Faith goes, believers are carrying out the bidding of Bahá'u'lláh to "relate the story of the Báb when He came to them with truth."

—B. H. K.

## The Interment of the Báb

MONEER ZAINE

SUNDAY morning 'Abdu'l-Bahá, the Master, drove from 'Akká to Haifa with His family and a few of the old believers. Along the shore half way between the two cities there is now a small house that the Government has built for the watch of the road; here in the middle of the desert He stopped and had luncheon. Then after an hour and a half He reached Haifa. But few believers knew that nine years ago the remains of His Holiness the Báb had been quietly placed in the Mausoleum on Mount Carmel.

A week before the Feast of Naw-Rúz, the Master had sent to Haifa two of the old believers that they should prepare everything for the coming ceremonies.

Nine years ago a believer from Rangoon (India) sent to Haifa a large case made of marble, beautifully worked with the Greatest Name in relief and gilded three times on each side. It was to hold later the remains of the Báb which had been kept sixty years in safety. Now they were to be buried by the Master 'Abdu'l-Bahá.

A few weeks before, some twenty men had pulled this

heavy marble coffin up the mountain.

'Abdu'l-Bahá gave the last necessary instructions and it was slowly slid down into the under part of the tomb. This must have been performed with the help of the Kingdom of Abhá, for though the work presented great difficulty and was done by experienced men, every one wondered at the ease with which it was done.

The Shrine under the ground was lighted with but one lamp. 'Abdu'l-Bahá waited until all was well finished. He threw off His turban; He removed His shoes; He took off His coat, but what followed was so impressive that it is useless for me to attempt to picture it. I will simply state what happened.

Our beloved Master with His hair waving round His beautiful head, His face shining with light, looking inspired, tragic and majestic, rushed down and threw Himself on His knees. He placed the remains of the Báb in the large marble casket and leaning His blessed Head on the border of the coffin, He wept, wept, and all wept with Him.

That night the Master did not sleep.

# Youth and the Modern World

## III. MEDITATION AND THE MODERN MIND

G. A. SHOOK

### MEDITATION, REASON AND INSIGHT

DO YOU remember the psalmist's description of the man who walks in the right path? It is the poet's interpretation of the ideal life and it contains some sound advice for all of us. Not only does the righteous man refrain from evil.

"But his delight is in the law of the Lord:

and in His law doth he meditate day and night."

Apparently the old psalmist knew the value of meditation.

Bahá'u'lláh says, "Reflect, O people, upon the mercy of God and upon His favors, then thank Him in mornings and evenings."

When we have a difficult problem, we not only think about it but we turn it over in our mind. We try to look at it from all sides. We seem to consult some higher power within us, some power that is superior to the intellect, for we often put questions to this inner reality. To illustrate, we say to ourselves, "have I considered all the facts" or "is this the right approach?" That is, we *reflect* or *meditate* upon the problem.

Perhaps we are trying to for-

mulate a new concept or clarify an old one, like free-will. We know this requires more than mental concentration. We may begin by thinking in the usual way. That is, we think about all the facts that might have some bearing upon the concept and then we find it advisable to diminish the mental activity so that we can get a more comprehensive view. Experience shows that new ideas usually come to one during moments of mental relaxation.

Again we may be working on a new scientific principle, an invention or a theme. Let us suppose it is a theme. We have before us some ideas, more or less related to the theme, but we do not see the theme as a *whole*. We begin by concentrating upon these details but sooner or later we must "let go" and reflect upon the "whole." Usually we return to the "details". In fact there may be considerable oscillation between the "parts" and the "whole" before the theme takes final shape.

All creative work requires meditation and mental effort. We must see the problem as a whole and while we are striving to do this, the mind is *intuitive*,

rather than *analytic* and *discursive*; or to put it another way, while we are trying to get a universal outlook, that is, while we are meditating, the *intuition* functions.

Before we can meditate however, we must study the details involved. The mind must wander a bit to pick up details and then it must analyze and correlate them. We might say, in this case the mind is analytic and discursive, or we might say, while we are considering the details the reason is functioning. Reason and intuition have separate functions but they are not antagonistic. Russell says, "Reason is a harmonizing, controlling force rather than a creative one."

Perhaps it is not quite correct to say the mind is intuitive and then say it is analytic, but it is done and the meaning is generally clear.

Without attempting fine distinctions, let us say it is the *reason* that organizes and correlates the details but it is the *insight* that discovers what is new. Meditation gives the insight an opportunity to function.

After we meditate a while, we may get some light on the concept that has baffled us or a glimpse of the new idea that has eluded us. At first this knowledge may not be articulate, that is, we may not be able to put it

into words. Ultimately our intuitive knowledge must become articulate, that is, what we receive in moments of reflection must be put into conceptual terms. When the idea is formed it can be *expressed*, but let us remember that the expression is something more than a repetition of what is in the mind. The idea takes shape as we articulate. Under such conditions, expression is very closely related to if not indistinguishable from intuition.

So far we have assumed the attitude of the humanist. We have said nothing about a superhuman or divine power, but we must now take a broader view.

#### THE BAHÁ'Í VIEWPOINT

Up to the advent of the Bahá'í Revelation practically nothing was done to correlate the various types of persons who were interested in meditation. There were mystics who believed in the Divine Spark doctrine and there were individuals who believed there was some higher power external to man which they could reach by meditation. This power was never associated however with the God of prophetic religion or the God of mysticism.

When we turn to the Bahá'í writings, we find the first comprehensive, inclusive treatment of the subject. Although 'Abdu'l-

Bahá gives us only a mere outline, nevertheless the fundamental ideas are there and there for our serious study.

"The sign of the intellect," says 'Abdu'l-Bahá, "is contemplation, and the sign of contemplation is silence, because it is impossible for man to do two things at once. He cannot both speak and meditate."

The importance of meditation is clearly revealed in the following:

"You cannot apply the name 'man' to any being devoid of the faculty of meditation; without it man is a mere animal, lower than the beasts."

Man may avoid mental activity and take refuge in the thought that learning is a veil but there is no escape from meditation, unless he wants to be classed with the animals. Meditation is no longer the right or privilege of the few; it is the duty of all.

The scope of reflection is indicated in the following lines.

"Through the faculty of meditation man attains to eternal life; through it he receives the breath of the Holy Spirit—the bestowals of the Spirit are given during reflection and meditation."

"The spirit of man is itself informed and strengthened during meditation; through it affairs of which man knew nothing are unfolded before his view.

Through it he receives divine inspiration and through it he partakes of heavenly food."

"Meditation is the key for opening the doors of mysteries. In that state man abstracts himself; in that state man withdraws himself from all outside objects; in that subjective condition he is immersed in the ocean of spiritual life and can unfold the secrets of things within themselves" . . . .

"This faculty of meditation frees man from the animal nature, discerns the reality of things, puts him in touch with God."

So far everything is probably in agreement with our notion of spiritual development but unless we have a rather comprehensive view of meditation, the next paragraph may be a bit of a surprise.

"This faculty brings forth the sciences and arts from the invisible plane. Through the meditative faculty inventions are made possible, colossal undertakings are carried out" . . . .

This helps us to realize that revelation is concerned with every aspect of life and not merely with acts of devotion.

Finally we get some light on this very significant question, what is the difference between the meditation of the scientist or inventor and the seeker for spiritual truth?

"The meditative faculty is akin to a mirror; if you put before it earthly objects, it will reflect earthly objects. Therefore if the spirit of man is contemplating earthly objects he will become informed of earthly objects."

"But if you turn the mirror of your spirit heavenwards, the heavenly constellations and the rays of the Sun of Reality will be reflected in your hearts, and the virtues of the Kingdom will be obtained."

The inventor may not turn to God, he may not even believe in God but we cannot say that the inspiration he receives is merely from his own ego.

#### PRACTICAL SUGGESTIONS

The question is often asked, is there any special technique one should follow in meditating? Apparently there is no standard technique. Certainly none is stressed in the Bahá'í writings. Sometimes you may feel like sitting motionless and again you may feel like walking. Bahá'u'lláh revealed the *Hidden Words* while He was walking along the banks of the Tigris. There are no standard forms; the individual is quite free.

There may be advantage in assuming some particular posture during reflection. We should show tolerance in such matters

but, and at the same time, we should not lay down rules for others. Necessarily we should avoid everything that looks like superstition.

We should be silent, relaxed and never impatient nor discouraged. Sometimes it is desirable to drop the problem and pick it up again. Experience alone can tell us when this is desirable. If irrelevant ideas intrude, just ignore them. Others have had this experience and it does not indicate you are abnormal.

The thoughts that come to us during reflection are not necessarily valuable; they may be useless or even destructive.

While there may be little mental activity during meditation, it is the *direction* of the mind, prior to this state, that determines the value of the meditation. The mere act of diminishing mental activity does not of itself yield anything profitable.

There are pseudo scientists who believe that the air is "charged" with wonderful ideas and all you have to do is to *tune in*. The true scientist does some hard thinking before he relaxes and it is the true scientist and not the pseudo scientist that contributes to society.

Finally, we cannot distinguish between our personal desires and guidance. Our motives are never pure. What we feel to be guid-

ance may be guidance but we must never impose it upon others.

#### MEDITATION AND SPIRITUAL DEVELOPMENT

All creative work requires some kind of meditation and it is necessary for our spiritual growth. Piety in itself is not sufficient. Bahá'u'lláh says, "One hour's reflection is preferable to seventy years of pious worship."

In our prayer life there must be moments in which we are silent, moments in which the mirror of the soul is turned toward the divine light.

We might begin this kind of meditation by reading some of the inspired passages from the Word. And here we are struck with the sharp contrast between the revelation of Bahá'u'lláh and all those movements that encourage meditation.

He who is familiar with the Faith has access, not to a few drops but "... the Ocean Whose waters refresh, by virtue of the Will of God, the souls of men."

If we are a bit low, we should start with some of the promises, like the following, rather than the laws.

"He that giveth up himself wholly to God, God shall, assuredly, be with him; and he that placeth his complete trust in God, God shall, verily, protect

him from whatsoever may harm him, and shield him from the wickedness of every evil plotter."

"Beware, O people of Bahá, lest the strong ones of the earth rob you of your strength, or they who rule the world fill you with fear. Put your trust in God, and commit your affairs to His keeping. He, verily, will, through the power of truth, render you victorious, and He, verily, is powerful to do what He willeth, and in His grasp are the reins of omnipotent might."

"I swear by My life! Nothing save that which profiteth them can befall My loved ones. To this testifieth the Pen of God, the Most Powerful, the All-Glorious, the Best Beloved." "Let not the happenings of the world sadden you. I swear by God! The sea of joy yearneth to attain your presence, for every good thing hath been created for you, and will, according to the needs of the times, be revealed unto you."

When our confidence is restored, we might turn to some of the laws.

"Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee."

"Busy not thyself with this world, for with fire We test the gold, and with gold We test Our servants."

"If adversity befall thee not in

My path, how canst thou walk in the ways of them that are content with My pleasure? If trials afflict thee not in thy longing to meet Me, how wilt thou attain the light in thy love for My beauty?"

"Sorrow not save that thou art far from Us. Rejoice not save that thou art drawing near and returning unto Us."

"In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. . ."

Some of the laws are very severe but they are for protection and we should ponder over them.

"Take heed lest you offend any soul, or sadden and vilify your fellowmen, be they friend or foe; nay rather let your prayers be offered for them all,

and supplicate for every one of them the favors and tender mercies of the Most High. Beware, beware, lest ye cherish revenge in your hearts, though the offender be your deadly enemy."

Finally we must constantly remind ourselves of God's care and concern for us, as expressed in the following:

"Thou art My dominion and My dominion perisheth not, wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished, why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be outworn. . ."

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This is the third of five articles in a series, "Youth and the Modern World".

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Say: This is the Day when every ear must needs be attentive to His voice. Harken ye to the Call of this wronged One, and magnify ye the name of the one true God, and adorn yourselves with the ornament of His remembrance, and illumine your hearts with the light of His love. This is the key that unlocketh the hearts of men. the burnish that shall cleanse the souls of all beings. He that is careless of what hath poured out from the finger of the Will of God liveth in manifest error. Amity and rectitude of conduct, rather than dissension and mischief, are the marks of true faith.

—BAHÁ'U'LLÁH



# THE STAR OF THE WEST

## Book Review

ELIZABETH P. HACKLEY

PERHAPS those Bahá'ís who have only recently been affiliated with the Faith do not realize that the present Bahá'í magazine has been published under different names for thirty five years. It had its beginning in 1910 in a modest pamphlet form which during the first year was called *Bahá'í News*. The second year it was enlarged in size and scope, and 'Abdu'l-Bahá acclaimed it as the "Star of the West", whereupon the title was changed. For fourteen years *The Star of the West* was the only Bahá'í periodical, and these magazines when bound in book form constitute in themselves a Bahá'í library. No one can realize the spiritual riches which can be mined from these volumes until he delves deeply into their contents. If any Bahá'í would like a vacation from the present world and its problems, let him buy a set of these old volumes and go away to some quiet spot where he can read and study them. He will feel he has been on a journey to the land of the spirit. These magazines contain all kinds of inspiring material: the wonderful tablets of Bahá'u'lláh and 'Abdu'l-Bahá, the beautiful experiences of those Bahá'ís who made the pilgrimage to 'Akká and Haifa in the early days, the epic journey of 'Abdu'l-Bahá through Europe and America, and the great addresses He delivered on this journey. These are

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A survey of the early volumes of the Bahá'í magazine.

*The Star of the West*, Vol. I to Vol. XXV, Bahá'í Publishing Committee, 1910-1935.

only a few of the attractive features which these old magazines contain.

Perhaps it will be helpful to the new Bahá'ís to give in more detail what the different volumes contain. As one might expect from the name, the first volume furnished news of the Bahá'í communities, reports of the annual Bahá'í convention, and some letters from traveling Bahá'í teachers. Some of the tablets of Bahá'u'lláh and 'Abdu'l-Bahá were also included in this volume.

Volume II, which bears the new name, *Star of the West*, carries the same features as the preceding volume but is more universal in scope. The outstanding contribution to volume II, is the accounts of 'Abdu'l-Bahá's first visits to England, France, and Switzerland in 1911. We can never forget the picture of 'Abdu'l-Bahá in Paris given us by Mary Hanford Ford, or the exquisite word portrait of 'Abdu'l-Bahá in Switzerland by Juliet Thompson.

Volume III gives the thrilling story of 'Abdu'l-Bahá's sojourn in America, and so for all American Bahá'ís it is especially precious. We see the Master as His ship docks in New York harbor; we are told of the weeks He spent in New York, then in Washington, and in Cleveland. Later He moved across the continent to Chicago, and then on to the Pacific coast. In each city we are given glimpses of Him and stories about Him, and His addresses are printed in full. Everywhere He went, there were photographs taken of Him which are included in the magazine.

Such a record is priceless in value. The American addresses of 'Abdu'l-Bahá are printed in the books entitled, *Promulgation of Universal Peace*, but no where else can one get the personal story behind the addresses.

After 'Abdu'l-Bahá left America. He made a second trip to England and to other countries of Europe. The fascinating experiences He had in these countries, the addresses He delivered are all contained in volume IV of the "Star of the West". The visit of 'Abdu'l-Bahá to Germany will be of especial interest to Bahá'ís today. Volume IV also contributes some of the most valuable material we have on the spiritual meaning and importance of the Fast which Bahá'ís keep every year.

Volumes V and VI contain nothing of unusual interest, though there are some of the beautiful tablets of 'Abdu'l-Bahá, and some of His great American addresses published there. We find interesting material on the Bahá'í House of Worship in these volumes. In fact the subject of the *Mashriqu'l-Adhkár* runs like a refrain through all the magazines from first to last. It reached its climax in the September 1944 issue of *World Order* where the dedicatory program was published. The last issue of volume IV, of the *Star of the West* is devoted to an account of the *Mashriqu'l-Adhkár* in 'Ishqábád, Russia. The story of its founder, the Great Afán, is also included, and is most inspiring.

When we come to volumes VII and VIII we find such a storehouse of spiritual wealth, that it is impossible to describe it adequately. One of the most outstanding features in these volumes is the compilation on the *Divine Art of Living* compiled at that

time by Mrs. Mary M. Rabb and Mr. Albert R. Vail. This early compilation was longer, more complete, but less authentic in the material used than the more recent *Art of Living* compilation by Mabel Hyde Paine which appeared in *World Order* magazine a couple of years ago, and is now published in book form. The early compilation was so popular that it was also published, but that book is now out of print. so the only place where one can read it is in the bound volumes VII and VIII of *The Star of the West*. These volumes carry many other soul-stirring messages from 'Abdu'l-Bahá which no Bahá'í can afford to miss. In Volume VII, 'Abdu'l-Bahá answers some very interesting questions on politics, economics, problems of capital and labor, and America's responsibility and destiny. Other features in this volume are: some lectures on Bible prophecy by the great Persian scholar, Mirzá 'Abdu'l-Faḍl; a very beautiful short compilation on teaching the cause; a few of 'Abdu'l-Bahá's profound addresses (one on "the Mystery of Sacrifice", another on "Survival and Salvation"); and an excellent compilation of the economic teachings.

Volume VIII, is largely devoted to the "Art of Living Series" but there are other interesting things to be found there. An event of great historical importance, the centennial celebration of the birth of Bahá'u'lláh, is recorded in this volume. A very valuable compilation about Bahá'u'lláh was also published in the magazine in connection with the Centennial. From it we gain most of our knowledge of Bahá'u'lláh's life. Two other compilations in this volume deserve special mention; one on the Center of the Covenant, and the

other on the Station of 'Abdu'l-Bahá. The latter is long and comprehensive in scope.

After 'Abdu'l-Bahá's journey through America and Europe, He returned to Haifa and for several months thereafter He gave almost daily talks to the assembled pilgrims concerning His experiences in America and on many other topics. Some of these talks are found in volume IX of *The Star of the West*. One feature of special interest is a short compilation of the words of 'Abdu'l-Bahá on infants before and after birth, and the Bahá'í procedure for christening. The diary of Major Tudor-Pole, an English Bahá'í stationed in Palestine during the first world war, is found in this volume. A very important contribution to volume IX is the valuable compilation on "Bahá'í Methods of Education" by Pauline Hannon. It also includes a compilation of stories for children and prayers for their use. Anyone interested in education will want to own this compilation.

The collection of 'Abdu'l-Bahá's Tablets on teaching revealed for the United States and Canada, and called the "Divine Plan", was first published in Vol. X, of the "Star of the West". More recently this group of tablets was published in pamphlet form under the title, "America's Spiritual Mission". One reference in Volume X which will be of special interest to everyone today is the statement of 'Abdu'l-Bahá about the young men who die in battle. What He says about their spiritual condition in the next world will bring great comfort to those who have lost loved ones in this war.

In the spring of 1920, the 12th Annual Bahá'í Convention selected the Louis Bourgeois design for the

House of Worship in Wilmette. This historic decision was recorded in volume XI of the *Star of the West*. In the same spring (1920) the distinguished Persian teacher, Jinab-i-Faḍl-Mázindarán, came to America at the request of 'Abdu'l-Bahá. He remained in this country for several months, lecturing in many cities of the United States and Canada. A number of his lectures were printed in volume XI and XII of the magazine. They proved to be of great help and illumination to the American Bahá'í Community. In volume XI there is a most interesting account of Martha Root's first teaching trip to South America. Since this was the first important effort to teach the Bahá'í Faith in South America it is of great historical value. There are many other inspiring features in Volume XI, including 'Abdu'l-Bahá's great tablets to the Hague Peace Committee, the story of the final burial of the Báb on Mt. Carmel, and the account of a pilgrimage to Haifa by Mabel Hyde Paine.

The last part of volume XII is devoted to the record of one of the saddest events in Bahá'í history, the passing of 'Abdu'l-Bahá. Many letters from friends in Haifa give accounts of His last days and hours on earth. These are very precious and are valuable source material for the Bahá'í historian of the future. Two beautiful and inspiring diaries are found in volume XII. One of them, called "Pen Pictures of 'Abdu'l-Bahá in America" by Juliet Thompson, has been known and loved by Bahá'ís for many years. Miss Thompson is as great an artist with her pen as with her brush, so she has given the Bahá'ís of the future two masterpieces: one, the painted portrait of 'Abdu'l-Bahá, and the other, the

great living panorama of the Master's life in America which is found in her diary. The other diary published in this volume is "A Week in 'Abdu'l-Bahá's Home" by Genevieve L. Coy. This account of a pilgrimage to Haifa is very helpful to Bahá'ís who have never had the privilege of making that journey, for it gives many details of the life in Haifa which help one to visualize the scenes in the home of 'Abdu'l-Bahá and at the Shrines. Both Miss Coy and Miss Thompson have the ability to draw us very near to 'Abdu'l-Bahá for they saw both His spiritual perfection and His human tenderness. Their gift for sharing the cup of spiritual inspiration is unusual and every Bahá'í will long to partake of it.

In 1921 'Abdu'l-Bahá wrote a tablet to Dr. Auguste Henri Forel, the distinguished Swiss scientist, in which He gave proofs of the existence of God and the spiritual reality of man. This profound philosophical document appears in both volumes XIII and XIV of the *Star of the West*. Those of the friends who are especially interested in the philosophical teachings will find this tablet very stimulating. In volume XIII is given an account of the knighting of 'Abdu'l-Bahá by the British government, an event of great historical interest. Another beautiful contribution to this volume is the record of some interviews with 'Abdu'l-Bahá by Anna Kunz which include answers to questions on science and religion. A very precious group of stories told by 'Abdu'l-Bahá is included in volume XIII. They are parables about Ios, the shepherd boy, and their deep spiritual significance makes them valuable. Some of the first articles contributed to the magazine by Horace Holley are published in volumes

XIII and XIV. They show the same originality, spiritual insight and thought-provoking qualities which characterize all of Mr. Holley's literary work.

The early letters of Shoghi Effendi were first published in volumes XIII and XIV. This volume XIV is unusual in its richness of content. It starts off with a valuable compilation called "Studies in Immortality", in two parts: the first, on the relation of mind, soul and spirit; the second, on the teachings about life after death. This is one of the best compilations on this subject. Stanwood Cobb contributed a number of excellent articles to this volume, including one on "Bahá'í Education", and another on "Life after Death". His article entitled "Through Pride Man Fall-eth" is of special help to us in wartime. In 1924 Jinab-i-Fadl-Mázin-darán made a second teaching trip to America. During the months he spent in this country he contributed many articles to the *Star of the West*. He wrote a series of historical articles, including one on "Arabian Civilization"; and others on the life of the Báb, the life of Bahá'u'lláh, and the lives of early Bahá'í saints. Because Jinab-i-Fadl has a profound knowledge of Bahá'í history, his articles on these subjects are especially valuable. An interesting compilation on spiritual communication and divine inspiration is to be found in volume XIV. Another feature in this volume is a group of 'Abdu'l-Bahá's tablets on the teachings for the prevention of war. Louis Gregory wrote a number of helpful articles which appeared in the magazine at this time. And no one will want to miss a story of great human interest, by Fred Mortensen, entitled, "When a Soul Meets the Master."

With volume XV, the name of the magazine was changed from *Star of the West* to "Bahá'í Magazine". At the same time there seems to be a change in the character of the magazine; in fact, it is apparent in volume XIV. It was inevitable that this change should take place after the passing of 'Abdu'l-Bahá since His words had been the most important contribution to its pages. Without 'Abdu'l-Bahá the believers, themselves, were forced to be the chief contributors to the "Bahá'í Magazine". Many interesting, inspiring, and scholarly articles are to be found in the next ten volumes. Unfortunately only a few of these can be mentioned here: a series of articles on 'Abdu'l-Bahá in America by Dr. Zia Bagdadi in volume XIX; the "Coming of the Glory", later published as a book, by Florence Pinchon in volume XVIII and XIX; a series of articles on health and heal-

ing by Dr. Walter B. Guy in volume XIX; Keith Ransom-Kehler's series of articles on "Basis of Bahá'í Belief" in volume XX; Alfred Lunt's outstanding discussion of the economic teachings called "The Supreme Affliction", in volume XXIII; and Martha Root's series of articles about her journey through Persia in volume XXI.

In these early magazines one can trace the spiritual history of the Cause in America. Although many of the tablets of Bahá'u'lláh and 'Abdu'l-Bahá, and most of the Master's talks are printed in other volumes, there is so much material to be found in the magazine which is not available in any other book, that no Bahá'í Community can afford to be without these bound copies of the *Star of the West*.

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This is one in a series of articles on Bahá'í books.

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What we witness at the present time, during "this gravest crisis in the history of civilization", recalling such times in which "religions have perished and are born", is the adolescent stage in the slow and painful evolution of humanity, preparatory to the attainment of the stage of manhood, the stage of maturity, the promise of which is embedded in the teachings, and enshrined in the prophecies, of Bahá'u'lláh. The tumult of this age of transition is characteristic of the impetuosity and irrational instincts of youth, its follies, its prodigality, its pride, its self-assurance, its rebelliousness, and contempt of discipline.

Just as the organic evolution of mankind has been slow and gradual, and involved successively the unification of the family, the tribe, the city-state, and the nation, so has the light vouchsafed by the Revelation of God, at various stages in the evolution of religion, and reflected in the successive Dispensations of the past, been slow and progressive. Indeed the measure of Divine Revelation, in every age, has been adapted to, and commensurate with, the degree of social progress achieved in that age by a constantly-evolving humanity.

—SHOCHI EFFENDI

## WITH OUR READERS

**I**N OUR leading article this month under the title "From Chaos to Order" Horace Holley sets out plainly the path the world must, Bahá'ís believe, eventually follow in its search for lasting peace. Our regular readers know Mr. Holley as secretary of the Bahá'í National Spiritual Assembly, as one of the members of the editorial board of *World Order* magazine, and as a frequent speaker for the Bahá'í Faith.

The story of how Sarah Jane Farmer's interest in world affairs led to her establishment of Green Acre and of how Green Acre became the home of the first Bahá'í School in America is the result of careful research by Bahiyyih Randall Ford and her husband, Harry Ford. Mrs. Ford's father was William Harry Randall, one of our early Bahá'ís who greatly aided in promoting Green Acre Bahá'í School in its early days and Mrs. Ford herself has been closely associated with the school. Mr. and Mrs. Ford live in Little Falls, N. Y., where Mr. Ford is superintendent of schools.

On the occasion of Miss Farmer's birthday John Greenleaf Whittier, America's "Quaker poet", was inspired to write the ballad accompanying this article. Mrs. Ford writes that Whittier was at Green Acre before it became a center for the Conferences, when it was just a summer hotel. He was a close friend of the Farmer family.

Alvin Blum's "Experiences in the Armed Forces" gives us an introduction to himself as well as the opportunities army life gave him for Bahá'í service. He was recently released from service and is now with his wife in Little Rock, Arkansas. This is Mr. Blum's first contribution to *World Order*, though we have quoted from his letters once or twice in this department.

The editorial by Bertha Hyde Kirkpatrick concerning the Báb's martyrdom is based for the most part on statements of Shoghi Effendi in *God Passes By* and in his introduction to the *Dawn-Breakers*.

Accompanying Moneer Zaine's eye-witness account of the final interment of the Báb's remains by 'Abdu'l-Bahá was this brief note: "This account of the burial of the Báb was sent to me by request of 'Abdu'l-Bahá during my stay in Stuttgart, Germany." The note was signed by Alma Knobloch who went to Germany as a pioneer in 1907 and remained there several years teaching the Bahá'í Faith.

The preservation of the Báb's remains during fifty-nine years when Bahá'ís were mercilessly persecuted and robbed of precious literature and relics seems almost miraculous. Shoghi Effendi gives a full chapter in *God Passes By* to a detailed account of how it was through the instructions of Bahá'u'lláh and the obedience of the Bahá'ís thus in-

structed that the body was preserved. Later 'Abdu'l-Bahá gave instructions for having the remains carried to Haifa.

"Meditation and the Modern Mind", the third number in Glenn Shook's series, "Youth and the Modern World", will be followed by "Elements of a World Commonwealth" and "A Divine Administrative Order" in the August and September issues successively. Professor Shook's home is in Norton, Massachusetts, where he is head of the department of physical science in Wheaton College. Professor Shook has previously contributed many articles to World Order which have shown how the Bahá'í teachings throw light on modern thought and progress. For several summers he has given courses at Green Acre

Bahá'í School and several years ago he taught at Louhelen Bahá'í School.

Elizabeth Hackley's contribution about the *Star of the West* is another in our Bahá'í Literature series which has been running for a year or more. Her review of some of the contents of this magazine makes us realize not only their historical importance, but their value in recreating the spirit of the early days of the Faith in America. Miss Hackley is a contributor of both articles and poems to this magazine. Her poem "Naw-Rúz" appeared in the March, 1945, issue, and in the February number of the same year was another article for this Bahá'í Literature series entitled "Introduction to the Bahá'í Faith". Miss Hackley's home is in Urbana, Illinois.

—THE EDITORS

# WORLD ORDER

## The Bahá'í Magazine

VOLUME XII

AUGUST, 1946

NUMBER 5

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### San Francisco, 1945

ARTHUR DAHL

#### I

**B**AHÁ'Í communities in Northern California were electrified by the announcement, in February, 1945, that the Conference to create the charter for the new United Nations organization was to convene in San Francisco on April 25.

Here was one of the momentous cross-roads of history, a time pregnant with opportunity. The war was drawing to a close. Though the challenging immediacy of the atomic bomb was still a closely guarded military secret, there was a vast wave of realization throughout the world that the close cooperation maintained by the Allies during the war must be continued and strengthened in the peace, that the one lesson to be learned from this war was the absolute necessity for some form of government on the world level. This Conference was to mark the birth of such a government, tentative, perhaps, but nevertheless a real beginning, and focused upon it

were not only the rapt attention but also the hopes and prayers of people everywhere.

To Bahá'ís in the Bay Area this Conference meant the first real application of one of the basic principles the Cause has been advocating for more than seventy years. It meant the meeting on their doorstep of some of the world's greatest statesmen for the purpose of putting Bahá'í teachings into practical operation, with the attention of the world focused upon them, thus offering an unparalleled opportunity to present the wider implications of the Bahá'í Faith to an aroused and receptive public. Finally it meant the prophetic fulfillment of 'Abdu'l-Bahá's words, spoken at Sacramento, California, on October 26, 1912: "The greatest need in the world today is International Peace. The time is ripe. It is time for the abolition of warfare, the unification of nations and governments. . . . Inasmuch as the Californians seem peace-



loving and possessed of great worthiness and capacity, I hope that advocates of peace may daily increase among them until the whole population shall stand for that beneficent outcome. . . . Then may altruistic aims and thoughts radiate from this center toward all other regions of the earth and may the glory of this accomplishment forever halo the history of this country. May the first flag of International Peace be upraised in this State."

Accordingly, shortly after the announcement the Spiritual Assemblies of San Francisco, Oakland, Berkeley, and Burlingame met and drew up recommendations for a more ambitious teaching program than had ever before been undertaken in this area. Acting upon these recommendations, the National Spiritual Assembly appointed a national Committee on Bahá'í Peace Plan "to promote the Bahá'í Teachings in connection with the Allied Nations Conference."

Specifically the Committee was asked to undertake: (1) the preparation of a special pamphlet presenting the basic elements of the Bahá'í Peace Program; (2) arrangements for a special radio broadcast; (3) one large public meeting; (4) arrangements for local window displays; (5) preparation and placement of suit-

able publicity and advertising; (6) attendance at the conference of an official observer; (7) cooperation with activities of Bay Area Assemblies.

The National Spiritual Assembly itself sent to President Roosevelt a message of support and encouragement in his efforts toward world government and unity. It was deemed particularly significant that the Conference convened exactly thirty years after the first International Bahá'í Congress, meeting in San Francisco under official auspices of the Panama-Pacific International Exposition, sent a similar message to President Wilson on April 25, 1915.

The stage was being set for the momentous occasion. The Committee, whose letter of appointment was dated March 19, had only a little more than a month to tackle one of the biggest Bahá'í teaching jobs ever attempted in this country. And the physical handicaps multiplied. People began to flood into San Francisco. Hotels were overflowing, restaurants were jammed, communication and transportation were exceedingly difficult, all organizations having to do with printing and publicity were under intense pressure.

Yet there was also great drama and excitement in the air. For some the Conference was a color-

ful show, with radio and screen stars for once giving way to international political personalities, with the romantic make-believe of the theater replaced, for example, by the equally romantic flowing robes of the delegates from Saudi Arabia. But for many others the Conference was the fulfillment of a dream, the first emergence of the world into an international political climate commensurate with the maturity of our material civilization. It was a solemn moment, a hopeful moment, yet also a dangerous moment, for with so much at stake, the obstacles were formidable.

No one had any illusions about these difficulties, about the wide gap between the ideal and the politically possible. Everyone realized that the greatest amount of tact, wisdom, fortitude, and patience must be brought to the task by the delegates if they were to avoid the many serious pitfalls along the way. Yet, at the opening plenary session, observers were impressed with the seriousness and the humility which most of the delegates displayed. There was a sense that they were well aware of the preciousness of the life and the spirit they were to bring into being.

## II

The Committee on Bahá'í Peace Plan envisaged that its op-

portunity was two-fold: (1) to broaden the knowledge of the delegates as to the tremendous contributions to universal peace to be found within the Bahá'í Teachings, and to impress them with the virility of the Cause in this country; and (2) to reach the general public with the Teachings at a time when it was acutely interested in problems of world cooperation and order.

The breadth and scope of the Bahá'í Teachings on world peace, and the fact that they have been promulgated for over seventy years and are still well in advance of the times could not help but be impressive, and would compare favorably with the strictly limited objectives of the charter of the new organization. In addition, the proof of these principles in practice, through the successful operation of the Bahá'í world community, would offer the additional evidence required by people with a realistic turn of mind.

The opening stroke of the Committee's program was the half-hour radio broadcast, at 3:15 p.m. on Saturday, April 21, over Station KQW, the Columbia Broadcasting System station in San Francisco. Securing this time had been well-nigh providential. Radio time was at a premium during the Conference, particularly over the larger sta-

tions. In addition, the network stations would not accept sponsored programs of a religious nature. However, acceptance by Robert W. Kenny, Attorney General of California and Technical Adviser to the American delegation at the Conference, of the committee's invitation to be guest speaker, and the production by the committee of a dramatic script, dignified, in keeping with the occasion, yet with emphasis on human interest, led KQW's Department of Public Events to offer the committee this time gratis, as a program in the public interest. Not only was the time strategically placed during the weekend before the Conference opened, but it began just fifteen minutes after the commemoration of the Declaration of Bahá'u'lláh.

The program, called "World Order Is The Goal", followed the dramatic technique, developed so rapidly by radio in recent years, of using many and varied voices to build on a central theme. In all, ten Bahá'ís participated, with Shirley Warde as narrator. The momentous place of the Conference in human history was indicated, and voices from the far corners of the globe spoke of the hopes and the urgent need of people everywhere for peace and unity. The sympathy of the Bahá'í Teach-

ings with these aims was indicated by readings from Bahá'u'lláh and 'Abdu'l-Bahá.

Then Attorney General Kenny eloquently demonstrated the necessity for a true world democracy, with equality of all nations before international law, if we are to have lasting peace, and called on America to accept the responsibility which its material strength makes possible in helping to achieve this objective. Following this talk the Bahá'í plan for peace was presented, emphasizing that this is a spiritual as well as a political problem, and that only the Bahá'í Faith has "both a plan for a comprehensive cooperative society on a world-wide scale and the spiritual dynamic capable of putting it into operation."

A glimpse of the united world of tomorrow was given through readings from Shoghi Effendi's memorable paragraphs on world commonwealth. Miss Warde concluded the program with these words: "Yes, it is towards this goal—the Goal of a New World Order — that humanity must strive. God grant that the step we take in San Francisco may set us firmly on the path."

This program was given widespread publicity in over twenty California cities and towns, both through paid advertisements, news articles, and direct

mailings. It was recorded, through the cooperation of the National Radio Committee, and was rebroadcast in San Francisco over Station KYA on May 2, the last day of Ridván. Twenty-five pressings of the recording were made, and orders were received from Bahá'ís in forty-three cities throughout the country, many of whom were able to arrange for rebroadcasts over their local stations.

Though it is difficult to directly measure the results of a radio program, the committee received many indications, both from Bahá'í communities and from friends, that the program had been very well received and had stimulated considerable public interest. As one example, an attorney, whose secretary is a believer, invited fifteen people in his building to listen on April 21, including the entire staff of the Brazilian Consulate and two Canadians. All said they liked the program, but the Brazilians were especially pleased, saying of the principles: "That's just what we want."

The San Francisco Spiritual Assembly coordinated its regular weekly "Bahá'í World Order Program" with the efforts of the Committee on Bahá'í Peace Plan. The thirteen week series, from March 11 to May 27, broadcast to a well-established

audience over Station KYA, Sundays, 6:30-6:45 p.m., was built on the theme "Foundations of Universal Peace", and was designed to present the basic elements of the Bahá'í Peace Program, as well as the Bahá'í concept of the evolution of society toward the Most Great Peace, as outlined by Shoghi Effendi in the closing pages of *The Promised Day Is Come*. Each broadcast carried the historic utterance of 'Abdu'l-Bahá at Sacramento, which was also printed on the announcements which were distributed to some 2,500 people. Later this series was repeated in Southern California by the Los Angeles Spiritual Assembly.

### III

The second major event in the teaching campaign was the public symposium, held two weeks after the Conference opened, on May 9, at the Scottish Rite Auditorium. Once again the theme was "World Order Is The Goal", and it was presented (in the words of the program) "as a tribute to the purposes of the United Nations Conference for International Organization, and with the hope that the principles of the Bahá'í Faith may add their contribution to this momentous endeavor in the cause of universal peace."

The committee had invited the late Dr. Rudolf Holsti, Former

Minister of Foreign Affairs of Finland, Former Permanent Delegate to the League of Nations, and Acting Professor of Political Science at Stanford University, to speak at the symposium, and he not only accepted this invitation but graciously offered to assist in arranging a banquet preceding the meeting. He had been a distinguished statesman and ardent champion of the League of Nations, and had attended every Assembly of the League from 1922 to its last gathering in 1939, as delegate from Finland. As a result, he enjoyed the friendship and respect of leaders of many nations, and knew personally many of the leading delegates at the present Conference.

Following Dr. Holsti's wish, invitations to the banquet were sent to those colleagues to whom he planned to pay special tribute in his symposium address, in all, twenty-four Conference delegates from thirteen nations, nine of whom headed their respective delegations. The following found it possible to attend as official representatives and guests of honor:

His Excellency Francisco Castillo Najera, delegate for Mexico and Ambassador to the United States

His Excellency Ivan Kerno, delegate for Czecho-Slovakia,

Envoy Extraordinary and Minister Plenipotentiary

Dr. Li Shu-Fan, Adviser to Chinese delegation, and Adviser to Chinese Supply Commission

Dr. Carlos Rodriguez Jimenez, Secretary to Venezuelan delegation and Consul General

M. Alphonse Als, Adviser to Luxembourg delegation, and Chief of Cabinet, Ministry of Foreign Affairs

Exceedingly courteous replies were received from the others, who found it necessary to decline because of the heavy pressure of work at this early stage of the Conference. At a later date the committee was able to forward to these delegates, on behalf of the National Spiritual Assembly, a copy of the brochure, "The Bahá'í Peace Program", which was presented as a memento to the banquet guests.

In all there were fifty present at the Palace Hotel, including twenty-six other guests, many of them distinguished friends of Dr. Holsti. Several of them were college professors, and most had never attended any previous Bahá'í meeting. There was no formal program, but the feast was characterized by a dignity, warmth, and graciousness which appeared to make a deep impression on the guests as well as the Bahá'ís who were present. Several of the guests expressed their

pleasure in the evening in a most friendly manner.

The symposium, held but a few days after victory in Europe, was attended by an estimated 600 to 700 people, who seemed to be well aware of the tremendous responsibilities facing not only the Conference but all the peoples of the world, to destroy the barriers between nations which have heretofore blocked the road to peace. The banquet guests from Mexico, Czecho-Slovakia, and Venezuela, as well as the Consul for Iceland, Mr. Thorlacksen, contributed informal statements which were remarkable both for their cordial appreciation and their comprehension of Bahá'í principles. Dr. Holsti analyzed the successes as well as the failures of the League of Nations and eloquently concluded that the spirit with which any world organization is administered and supported is far more important than the technical perfection of its structure and constitution. He pointed out the repeated failure of "realistic" attempts to control the world by force, and quoted the views of leaders of today, including many of the delegates at the Conference, that the first prerequisite is spiritual idealism in dealing with today's realities. He urged America, as the greatest source of material might, mental prog-

ress, and moral strength, to lead the idealistic battle. "Let us put all our energies in making the world opinion so strong that the new world organization will become this time a definite success in the maintenance of good will between individuals and nations in the service of the loftiest aspirations of mankind." This proved to be Dr. Holsti's last major public statement, for quite suddenly this great public servant passed away in September, 1945.

The Bahá'í speakers were Mrs. Dorothy Baker and Leroy Ioas, both members of the National Spiritual Assembly. With their customary clarity and force they outlined the broad scope of the Bahá'í Teachings on peace, and demonstrated the necessity for achieving unity spiritually as well as politically, with religion the essential source of spiritual unity.

The symposium was widely publicized, through newspaper articles and advertisements, spot announcements on the radio, and the mailing of some 3,500 invitations. An exhibit of the Temple model, literature, and the spread of the Faith was arranged for the meeting, and 350 advance copies of the new brochure were distributed to audience and banquet guests.

Mrs. Baker engaged in other

teaching activities during the five days she was in San Francisco. She addressed a tea at the Woman's City Club for about seventy-five guests, student groups at Stanford University and the University of California, the entire student body at Montezuma School for Boys, a fine public meeting in San Mateo, and two other public meetings in San Francisco. Her graciousness and spiritual perception made a marked impression on all those who had the opportunity of hearing her. She was also the subject of an extensive interview printed in the *San Francisco News* on May 9, which included quite a detailed statement of the Bahá'í principles on peace.

#### IV

The third major undertaking of the committee was the preparation and distribution of a special brochure on "The Bahá'í Peace Program". From the beginning the committee realized that this publication might have far-reaching results, and determined that every effort should be made to create as distinguished a book as possible from the standpoint both of content and format.

The writings of Bahá'u'lláh, 'Abdu'l-Bahá, and Shoghi Effendi were combed to find those statements which most graphically outlined the teachings of

the Cause on peace, and the nature of the society which must evolve if a lasting peace is to be attained. These were arranged in three sections, each with a suitable introduction: (1) "The Federation of Mankind", presenting the Faith's concrete proposals for world organization; (2) "The Guiding Principles of World Order", establishing the necessity for the oneness of mankind; (3) "The Renewal of Faith", outlining Bahá'u'lláh's challenging claim that only the Word of God could reach men's hearts and inspire them to achieve the unity and world community necessary for peace in our time.

The preface paid tribute to the objectives of the Conference, and pointed out the fulfillment of the prophetic utterances of Bahá'u'lláh and 'Abdu'l-Bahá. In its brief sixteen pages, the brochure indicated the pertinence, urgency, and most of all the tremendous scope of the Bahá'í Faith as a medium to lead the world to peace.

A total of 11,500 copies of the brochure were published during the Conference, an edition of 20,000 being subsequently ordered by the National Spiritual Assembly. In the third week in May copies were mailed to everyone connected with the Conference (delegates, advisers, con-

sultants, secretariats, press and radio representatives) and in addition 1,800 copies were mailed to leading citizens in the area. Other Assemblies and Groups and the Regional Committee in California distributed thousands more, and a limited number were made available to Bahá'í communities throughout the United States and Canada.

From various sources the committee heard that the brochure aroused considerable interest among the delegates and their advisers. The Bahá'í News Service said: "From very reliable non-Bahá'í sources in Chicago, I learn that the Faith is being discussed with considerable interest among the delegates." Some journalists in Chicago were also heard to say that they were deeply "impressed by the Bahá'í teachings while in San Francisco."

## V

In addition to the newspaper publicity secured for the radio broadcast and Symposium, two direct newspaper projects were undertaken with the publication of large display advertisements, two columns by ten inches, in leading San Francisco dailies, outlining the basic principles advocated by Bahá'ís relating to peace. The first, called "The Bahá'í Peace Program", carried a tribute to the Conference, and

enumerated ten principles "as the essential foundation of a just and lasting peace". It appeared in excellent locations in the *San Francisco Chronicle* for Sunday, May 6, and the *San Francisco News* for May 7. The second enumerated some of "Bahá'í Contributions To World Peace", and briefly outlined the nature of the Cause. It appeared in the *San Francisco Chronicle*, *Examiner*, and *News* on June 23 and 25.

As with radio time, newspaper space during the Conference was in very short supply, and the committee considered it providential that it was able to secure space for the above displays, as well as for all of its other publicity, particularly since the first of the big advertisements appeared just before V E Day, while the second was associated with the closing of the Conference and the visit of President Truman to San Francisco. In all, the record of the Conference campaign publicity in California totalled 69 items, appearing in 36 newspapers in 26 cities and towns. In San Francisco, articles and advertisements were printed in eight newspapers, including the four leading dailies, as well as legal, commercial, Negro, and neighborhood journals.

Summarizing the "Bahá'í campaign of public information", an article in the *San Fran-*



cisco *Examiner* stated: "Publicity in the daily papers told tens of thousands of readers how Bahá'í teachings provide the spiritual and moral motivation which will make the peace machinery function."

## VI

Another effective publicity medium utilized to bring the Faith before the public during the Conference was the public exhibit. Five displays were arranged during this period, the most important being a four-week's exhibit, starting June 4, in the window of the main office of the American Express Company, just half a block from Union Square, in one of San Francisco's finest shopping districts. The international character of the Faith was stressed, with a model of the Temple being flanked with photographs and copies of Bahá'í literature in many languages, as well as the peace brochure and signs outlining some of the Bahá'í principles. An official of the company afterwards wrote to a member of the committee: "We want to tell you that we are glad to have had this display, because many people have shown interest and have stopped in asking questions and also for booklets."

Other exhibits of Temple photographs and Bahá'í literature were presented at the Yazdi Shop

in Berkeley, the Ross Radio Shop in San Mateo, the A. C. Ioas Printing Co. in San Francisco, and at the Symposium.

As a national organization, the Faith was permitted to send an official observer to the conference, and to display the peace brochure at the Conference headquarters for observers. *The Bahá'í World* was also allowed an observer, and another believer attended representing the Carnegie Foundation. In addition to these official observers, a number of other Bahá'í were able to attend the various plenary sessions and other open meetings, or in other ways were associated with the Conference and its personalities, and many stimulating personal contacts were made.

His Excellency Sir Ramaswami Mudaliar, leader of the Indian delegation, as a result of a friendly contact with the Committee on Bahá'í Peace Plan, made a point of visiting the Bahá'í Temple at Wilmette on his way home from the Conference. He had commanded respect and the admiration of the Bahá'ís for his work as chairman of the Committee on the Economic and Social Council, whose report reflected kindred concern for the unity and well-being of all peoples.

## VII

It is still much too early to es-

timate the success of the United Nations, as drafted by the delegates at the San Francisco Conference. It is also impossible to foresee the results of the Bahá'í teaching campaign conducted there. Who knows how many hearts were stirred, how many souls quickened with interest, how many seeds were planted, needing only further nourishment to grow to the maturity of service to the Cause.

Certainly the committee, and all those from the Northern California Bahá'í communities who assisted it so vigorously, felt that this campaign was a memorable experience and an exceptional opportunity. There was a sense of greatness and expectancy in

the air all during the Conference, and it seemed so natural that the Bahá'í Faith should be offered as the answer for those tragic problems the delegates and the world were trying so desperately to solve.

"I rejoice in the success of the high endeavors of the Peace Committee in San Francisco," Shoghi Effendi. Guardian of the Bahá'í Faith, cabled on July 1, 1945. For the members of the committee it was a privilege and a joy to present the healing truths of the Bahá'í Faith at the period which may prove to be the tentative but none-the-less definite beginning of the period of the Lesser Peace.

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The Revelation of Bahá'u'lláh, whose supreme mission is none other but the achievement of this organic and spiritual unity of the whole body of nations, should, if we be faithful to its implications, be regarded as signaling through its advent the *coming of age of the entire human race*. . . . The emergence of a world community, the consciousness of world citizenship, the founding of a world civilization and culture — all of which must synchronize with the initial stages in the unfoldment of the Golden Age of the Bahá'í Era — should, by their very nature, be regarded, as far as this planetary life is concerned, as the furthestmost limits in the organization of human society, though man, as an individual, will, nay must indeed as a result of such a consummation, continue indefinitely to progress and develop.

—SHOGHI EFFENDI

# Where Intolerance Begins

BENJAMIN KAUFMAN

IT was Friday evening, December 15, 1944. The armies of Von Runstedt were poised on the western border of Germany prepared to launch the attack which would speed the end of the European War. In a few hours I would be riding in a jeep toward Antwerp to be caught in the Battle of the Bulge. But now, comfortably seated and having dinner in famous Grand Hotel in Paris, my thoughts were not of the present. With a Colonel in the Medical Corps, a Red Cross girl and a war correspondent of one of the Chicago papers, I was discussing Peace which we felt would soon be here.

The Colonel was speaking. "We cannot have a real, lasting Peace," he said, "until people start to practice two simple things: right-thinking and right-acting". And he went on to tell this story.

A year before the war he had occasion to motor through Hungary. Arriving in a small town at noon one day he observed about one hundred school children, ranging from six to twelve years of age, kneeling before a flag pole in the center of the square.

"Is this a religious ceremony

of some kind?" he inquired of some men nearby.

"Come, I will show you", one replied.

They made their way through the mass of kneeling figures to the center of the group.

"Look", said the man, pointing.

Around the flag pole the Colonel saw a bed of flowers beautifully arranged in the map of Hungary. Its striking features were three chains flung across the flowery design separating it into four divisions. One partition represented territory taken from the little country after World War I and given to Rumania; another part represented land given to Yugoslavia; a third was that taken over by Czechoslovakia. The fourth section indicated what remained after the spoils of war had been divided. And each of those youngsters, attended by teachers, was deep in fervent prayer dedicating his life, his birthright and sacred honor to the bloody task of recovering those bits of territory. It was a solemn event which occurred every day at noon.

The Colonel's story reminded me of an episode in my own

childhood. I had attended a small country school with two other boys, Pat and Mike. We were inseparable companions. In spring we fished together, visited the "ole swimming hole" in summer, gathered nuts in fall, and went skating in wintertime. It was a friendship in the tradition of The Three Musketeers. Then at recess one day I faced Pat and Mike, their hands clinched and their eyes flashing hate.

"We can't play with you any more", said Mike.

"For heaven's sake, why not?" I demanded in amazement.

"Because my mother says you are a Jew", answered Pat.

The three of us were thoroughly confused but our courses seemed clear. For many months afterwards I was forced to battle those two former friends caught in the whirlpool of blind intolerance. It took many years to heal

the scars caused by the ultimatum of Pat's mother.

Right-thinking and right-acting.

A great responsibility rests upon parents and educators throughout the world to banish chauvinism and intolerance and to champion the cause of international cooperation and tolerance. A disastrous war has shown how easily wrong-thinking and wrong-acting can hurtle millions of innocent people into headlong flight down the road to catastrophe. Not a small portion of those millions were children who had their thinking manufactured for them. If it happens again, the human race is lost.

The only alternative is thoughtful instruction at home and in school. A little light spread in one generation will produce the Lesser Peace in the next. May we have the decency of mind and soul to achieve it!

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Prejudices of all kinds, whether religious, racial, patriotic or political are destructive of divine foundations in man. All the warfare and bloodshed in human history have been the outcome of prejudice. This earth is one home and nativity. God has created mankind with equal endowment and right to live upon the earth. As a city is the home of all its inhabitants although each may have his individual place of residence therein, so the earth's surface is one wide native land or home for all races of humankind. Racial prejudice or separation into nations such as French, German, American and so on is unnatural and proceeds from human motive and ignorance. All are the children and servants of God. Why should we be separated by artificial and imaginary boundaries?

—'ABDU'L-BAHÁ

## Event in Hamadán

MARZIEH GAIL

THE woman lay rigid on her bed, her head sharply back, her teeth were clenched, there was blood on her lips. Hakím, renowned for his sagacity and medical knowledge, looked at her; he saw her dying; he saw his own life going with her—the work of his life all falling away, as if it had never been. He saw his people trampled in the streets, stoned, their homes violated.

She screamed and fell back, exhausted, but her body gathered for the next spasm and then it was rigid again, and her face frozen into the risus again.

Hakím could not move. He could only remember that he, a Jew, had poisoned a Muslim's wife. He had mixed up the powders, somehow he had done that; it was not quinine he had sent her, it was strychnine and he was a Jew, and now she was dying.

And he saw the days of his life go by before his eyes. Saw his house, in the shabbiest quarter of town, the quarter abandoned to the Jews; he saw it clearly, with its door built low, as the Persian Jews were made to build them; he listened again to the wild knocking on his door, late tonight, the frenzied husband, pounding on his low door.

He thought of how boys ran after him, and mocked him in the streets, and the onlookers laughed. He felt again the cotton cloth his patients wrapped around their wrists, to guard themselves from his unclean touch. He remembered the roll of goods one family kept in the sickroom, so they could unroll it, clear to the street, for their Jewish doctor to walk over and not contaminate the house.

As he stood there, a great bitterness rose in him. He remembered his long years of work, and the work of his father before him. Both famous doctors, healing the sick in a place where everyone was sick; where the water was tainted and there was filth in the streets. Risking their lives; serving, healing, and without thanks. It was a condescension, a favor, the Muslims were doing a Jew, to let him help them. If the patient recovered, a wretched fee, or no fee at all; if he died, it was a plot, a Jewish plot to wipe out the dominant race. Hakím was very bitter, standing there beside the bed; he looked down at the colored patch on the front of his worn coat; the patch he was made to wear to show he was a Jew.

Then the woman's husband

was speaking to him: "I understand, he was saying; I know. Even if I lose her . . . You only made a mistake. Anyone will make a mistake . . . No matter what happens, you are safe. You have my word."

At first Ḥakím could not hear him. Then he heard, but it was meaningless; unless, incredibly, this was a new kind of man, a kind Ḥakím had never met before. He burst out: "What is your religion, that you speak to me in this way?" The husband answered only: "I am not a Muslim."

Ḥakím's heart beat again. He ran out into the street. It was late at night, but somehow he found an apothecary's shop and bought what he needed. He came back to the woman and worked over her. The time between her spasms grew longer, the terrible grimace relaxed; by morning he had saved her.

Ḥakím was at the end of his strength, but he refused to leave the house and go home. "What is it you believe?" he kept saying.

"My brother, Muḥammad, and I are Bahá'ís", Muḥammad-Báqir Naráqi told him. "We teach the Faith of Bahá'u'lláh. Whatever happens to us, good or bad, we see it only as a chance to teach."

Ḥakím studied the Faith with them and became a Bahá'í.

And one Sabbath day he did the bravest thing that a Jew could do. He went to the main synagogue of the town. Before the rabbi or the congregation knew what was happening he had made his way into the pulpit. From there he called out: "O children of Israel! Listen to one of your own blood and race! One who has always upheld his religion and obeyed its tenets and protected its holiness! What sort of a man do you know me to be?"

They cried with one voice that he was a man known for his devotion and goodness and wisdom. Then he said, and wept saying it: "I have searched a long time for my Lord; at last I have found Him; and I have found a new truth: that two Beings, Christ and Muḥammad, have come, one after the other. They have revealed what Moses was not ordained to reveal. These two are both Prophets of God."

Some of the people went forward then, to seize him and kill him for a blasphemer; but others came and saved him, because his voice had the ring of their holy ones of old. Afterward, people crowded to his house, and although the rabbis rose against him, he converted to the Faith of Bahá'u'lláh some forty of his race.

People will begin to appreciate the scope of Bahá'u'lláh's vision and the depth of His insight into human nature in the centuries ahead. At present we speak and write inadequately of this vast Revelation for the maturity of man. But inadequate or not, certain obligations rest definitely upon our shoulders, and these we cannot shirk.

Bahá'u'lláh placed upon each and every Bahá'í the joyous task of teaching others, urging that we be "as unconstrained as the wind" in giving to others some knowledge of the Faith. Second, He admonished men to show forth in daily action the high standards of true faith. "We commend the friends of the true One to good deeds. . . . The benefit of the utterance of the merciful One goes to those who practice." Third, He applied to the social relationships of men and women the principles of moral conduct. This Bahá'u'lláh did by creating institutions through which a new religious spirit could take shape and recreate the world.

"The distinguishing feature," Bahá'u'lláh wrote, "that marketh the preeminent character of this

Supreme Revelation consisteth in that We have, on the one hand, blotted out from the pages of God's holy Book whatsoever hath been the cause of strife, or malice and mischief amongst the children of men, and have, on the other, laid down the essential prerequisites of concord, of understanding, of complete and enduring unity."

The informed Bahá'í, making a conscientious daily effort to live the precepts of his Faith and to advance its institutions throughout the world, stands in sharp contrast to other people. While the life of a liberal person may be marked by great tolerance, the Bahá'í finds himself commanded to "Consort with all the peoples, kindreds, and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindness, good-will and friendliness." It is clear to the Bahá'í that mere tolerance is insufficient; instead he must actively appreciate and defend the rights of all races and peoples.

While many people pride themselves on exclusive doctrines of creed and race and nation, the Bahá'í takes pride in the spiritual unity of all people as chil-

dren of a common Creator. While the sectarian religionist holds fast to tradition, the Bahá'í has accepted the promise of God to renew religion in this age; he sees in the revelation of Bahá'u'lláh the latest declaration in the age-old unfoldment of religion. While many kindly people willingly subscribe to the doctrine of brotherhood, the Bahá'í considers it essential to his spiritual life, and therefore a normal part of his life, to mingle easily and equally with people of other races: to break bread with them and share the fraternal joys of hospitality, to listen with equal consideration to the members of all races in the Bahá'í community, and to share with them the struggles and triumphs of common spiritual adventure in consolidating the far-flung Faith of Bahá'u'lláh.

While many people seek escape from the grave problems of our time in a feverish and empty round of social activity, the Bahá'í is reminded that "All men have been created to carry forward an ever-advancing civilization." "Bend your energies to whatever may foster the education of men," Bahá'u'lláh has said. While many people make money and power the measure of success, Bahá'ís insist that the foundations of a decent society for human beings must be the

qualities of truthfulness, honesty, loving kindness, justice, and unity.

While many people glory in complete self-comfort and the notion that the desires of an individual are superior to the social good, the Bahá'í realizes that there is no secure human comfort or decency unless men are united in faith and trust. They know that this unity must be world-wide and not limited to old political, geographic, and cultural frontiers.

Bahá'ís did not need an atomic bomb dropped upon Nagasaki to know that men and women everywhere must be united in one world—or they might very well have none. When Bahá'u'lláh declared that the message of God for our time required the uniting of people in social institutions divine in origin, He uttered a revolutionary religious concept. With unerring clarity He traced the decay of old institutions and customs. And world events of the past sixty years proclaim His truth. With confidence He proclaimed the practicality of uniting the world's peoples in one culture and one civilized order. With rapidity the physical means for this achievement have been discovered.

The men and women of the Bahá'í community throughout the world are united by a com-



mon devotion to God. They respond in obedience to the revelation of Bahá'u'lláh, making effort to shape their conduct by the high ethical standards which He set forth and laboring to create those institutions of justice which they are convinced express the will of God for our time. They are moved to sacrifice by recognition of a will higher than their own desires.

The increasing response of people to the message of Bahá'u'lláh makes a sharp contrast to the confusions, divisions, and immorality of our time. Those who hold sectarian beliefs, those who make money their god, those who love themselves above all else are, indeed, "the men of the cave against the men of the new dawn."

—W. K. C.

Judge ye fairly the Cause of God, your Creator, and behold that which hath been sent down from the Throne on high, and meditate thereon with innocent and sanctified hearts. Then will the truth of this Cause appear unto you as manifest as the sun in its noon-tide glory. Then will ye be of them that have believed in Him. . .

Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. Take heed that ye do not vacillate in your determination to embrace the truth of this Cause — a Cause through which the potentialities of the might of God have been revealed, and His sovereignty established. With faces beaming with joy, hasten ye unto Him. This is the changeless Faith of God, eternal in the past, eternal in the future. Let him that seeketh, attain it; and as to him that hath refused to seek it — verily, God is Self-Sufficient, above any need of His creatures.

Say: This is the infallible Balance which the Hand of God is holding, in which all who are in the heavens and all who are on earth are weighed, and their fate determined, if ye be of them that believe and recognize this truth. Say: Through it the poor have been enriched, the learned enlightened, and the seekers enabled to ascend unto the presence of God. . .

The Hand of Divine bounty proffereth unto you the Water of Life. Hasten and drink your fill. Whoso hath been reborn in this Day, shall never die; whoso remaineth dead, shall never live.

—BAHÁ'U'LLÁH

# Youth and the Modern World

## IV ELEMENTS OF A WORLD COMMONWEALTH

G. A. SHOOK

### WORLD COMMUNITY AND WORLD GOVERNMENT

THE first task of a world government, if not the sole reason for its inception, is the promulgation of universal peace. If the nations of the world could live together peacefully, they would probably not be very much concerned with any kind of world unity.

Turning for a moment to the Bahá'í peace plan, we observe that it is based upon a number of assumptions which differentiate it from all other plans. For example it assumes: that we are living in a rapidly evolving world, that human institutions ultimately deteriorate, that human nature can change and that man, unaided by some superhuman power, can never extricate himself from a major crisis such as we witness today. Moreover it assumes that if peace is to be permanent and enduring, it must be universal, and it cannot be universal until there is world unity which in turn presupposes world justice. Finally, if world justice is to be more than a *word*, there must be some kind of world court.

All this implies a world state, that is, a world commonwealth like the United States, and a world government or super-state like our federal government.

At the outset it might be well to comment a little upon a few terms like world commonwealth, world super-state, and supreme tribunal.

Sometimes we distinguish between the community and the government, that is, between the society of individuals which is held together by some common bond, such as language or culture, and the government of this community which is necessary for its real unity. For example, we say that in order to establish the Lesser Peace there must be a commonwealth of nations, that is, some kind of world community. But we also know there must be some form of government associated with this commonwealth of nations, that is, there must be a world super-state. Here we are differentiating between the world community which we call the commonwealth of nations and the instrument that makes it function, which we call the world super-state. To be sure a group of states might have common rights,

interests and privileges and still lack political unity. This was true of the ancient Greek city-states, the Italian city-states, and to a lesser degree the American Colonies. Such a condition is, of course, never desirable. Finally the world government (world super-state) must have a court to settle disputes between the various constituents of the commonwealth and in the Bahá'í peace plan this court is called the world tribunal or supreme tribunal.

Let us digress long enough to define a few more terms that are now in common use.

A confederation is an association of states or nations in which each nation retains its national sovereignty. It is a group of independent nations bound together by some common interest such as trade or peace. Within the confederation there is no supreme, over-all, or sovereign power to enforce its decisions. It may have a court (one branch of its government) and this court may settle disputes between nations but its decisions cannot be enforced.

The League of Nations was a confederation and so was the American Confederation (League of Friendship) before the adoption of the constitution of the United States.

In a federation (or union) on

the other hand, each state must surrender some of its sovereign rights. The people of a federation feel an allegiance to the federal government and not merely to the state or nation to which they happen to belong. Broadly speaking, the unit of the federation is the citizen rather than the state although a federal system like the United States could not exist without the individual states. For example we speak of the citizens of the United States but we do not speak of the citizens of the League of Nations. The American Union is a federation. It has a central power which is above the state. It is an interstate government and through it the peoples of the various states live together harmoniously. Here we do not make a distinction between community and government, but the meaning is clear.

While each member nation of the UNO is rather unwilling to yield any of its sovereign power nevertheless the UNO is really a world government in primitive form. We must remember that the state members of the future world commonwealth will still have a function and Shoghi Effendi makes it clear that the autonomy of these state members will be completely safeguarded.

A government which exists for the people is a living organism. It can expand and adapt itself to

an evolving world. A government which exists for the sake of governments cannot expand in the same way.

#### FEDERATION, A CORPORATE PERSONALITY

When we say American Nation, we usually think of a community of individuals with a common language, culture, history, and aspiration. If a foreigner comes to us, assimilates some of our culture, learns our language and shares in our aspiration, he becomes one of us. This is true, of course, of any democracy which has not succumbed to an intolerant and militant nationalism.

When we think of the nation in this way, we may not associate it with the government at Washington. We know this government exists and we know that it is a part of us. Without it we would not exist. Whether the government is to be identified with the community or whether it is separate, need not concern us here. We know that we are all bound together in some very real way, and that the government exists for us.

We say, for example, the United States entered the war. We do not mean that we as individuals entered the war, rather this living organism, of which we are an integral part, entered the war.

On the other hand, we also know that it is congress that declares war.

All this we know, more or less intuitively: it is just part of our social existence. But the time has now come when we must regard the citizens of the world as we regard the citizens of our country. We must have the same feeling toward the commonwealth as we have toward our own nation.

#### WORLD GOVERNMENT AND WORLD FORCE

The reader is familiar with some of the details of the future world government, which have been given to us by Shoghi Effendi, but several points might be stressed here.

First of all, a unanimous vote of the member nations is not required. This is possible because the world government exists for the people of the world and not for sovereign nations. If a court consists of, say seven powers, and if no power desires to be ruled by the other six, then of course the seven will insist upon a unanimous vote. Under these conditions all decisions will be agreeable to all seven powers but not necessarily to powers outside the court.

Moreover the judgments of the world court (world tribunal or supreme tribunal) have a binding effect. If a nation has a prob-

lem which should be submitted to the world court, the latter will consider the problem and arrive at a decision even if that nation does not voluntarily submit its case. Not only does the court make decisions, but the decisions can be carried out; for the world executive is backed by an international force.

It is also interesting, in the light of present events, to remember that 'Abdu'l-Bahá anticipated a pact or covenant. Speaking of the collective efforts of the sovereigns, He says, "They must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty and establish a covenant, the provisions of which must be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race. This supreme and noble undertaking—the real source of the peace and well-being of all the world—should be regarded as sacred by all that dwell on earth."

#### THE DECLARATION OF PEACE

This covenant is the declaration of the Lesser Peace. This peace cannot be established until there is a union of the nations and this in turn cannot take place

until there is some curtailment of national sovereignty. The declaration of peace will prepare the way for the creation of a world government and the world government will protect the covenant. Without the world government (world super-state) the covenant would not be very stable.

As near as we can foretell events, the order seems to be: curtailment of national sovereignty, creation of the world commonwealth, declaration of the Lesser Peace, and then the beginning of the world government.

So much for the collective efforts of the nations to establish machinery for the promulgation of this Lesser Peace. The Bahá'í community may never exert any direct influence in this initial work and yet it is well aware of its mission to perfect those instruments which are necessary for the development of the embryonic World Order of Bahá'u'lláh, without which there will never be a world civilization.

#### THE BAHÁ'Í COMMUNITY

The world at large will necessarily judge the Bahá'í community, in fact any movement, by its size, tangible benefits, and its direct influence rather than its potentialities. However those who are laboring to consolidate

the varied activities of the World Order of Bahá'u'lláh are confident that it alone can establish the Golden Age. This confidence is inspired, not only by faith in God's changeless purpose, but also by the unfoldment of the new civilization, for every important step we witness today is but a reflection of the rise and consolidation of this World Order.

One thing seems fairly certain, the consummation of this colossal task will be very slow and gradual. Unconscious of the principles established by Bahá'u'lláh, the nations of the world will take the initial step in the reconstruction of mankind. In time, the principles and goals of the Faith will be recognized and it will then take its place among other religions. Finally, as a result of the spiritualization of the masses, mankind will see the potency of this building-process and will begin to incorporate these ideals in the world government.

Since the Universal House of Justice has the power to enact all ordinances that are not explicit in the Writings, it necessarily has the power to create those elements of world govern-

ment that are essential for a world civilization.

The various branches of government with which we are familiar are not mentioned specifically in the Writings but that is not of primary importance. We know the Universal House has been created, we know how its members will be elected, and we know that its sphere of jurisdiction has been clearly defined: the details will evolve naturally as the world civilization unfolds.

In conclusion we must remember that world peace, which is the first concern of the world commonwealth, rests upon certain basic assumptions that are not universally recognized. For example, we are not living in a static world; human institutions are not exempt from the law of decay and must eventually deteriorate; human nature is not destined to remain just as it is today; and finally without some superhuman power humanity cannot evolve out of its present chaotic condition. Moreover the foundation of world peace is world justice and world justice implies world solidarity.

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This is the fourth of five articles in a series, "Youth and the Modern World"

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Unity is the expression of the loving power of God and reflects the reality of divinity.

—'ABDU'L-BAHÁ

# GLEANINGS FROM THE WRITINGS OF BAHÁ'U'LLÁH

## Book Review

BERTHA HYDE KIRKPATRICK

THE title of this treasure-book describes exactly what it is, for here are gathered selections from the extensive writings of Bahá'u'lláh gleaned from the original Persian and Arabic and translated into English by Shoghi Effendi, Guardian of the Bahá'í Faith. Taken from a variety of sources, such as letters to individuals and to rulers, long expositions or books, and a few from the *Aqdas* or Book of Laws, they give us the basic teachings of Bahá'í Faith.

To read these *Gleanings* understandingly one needs to know something of the history of the Bahá'í Faith: that Bahá'u'lláh during about forty years of the past century was, so His followers believe, the instrument and mouthpiece of God, revealing God's will, and that the instructions He gave will, when carried out, make this earth a fit place for all mankind—what Christ called the Kingdom on earth. We may think, then, of His writings as the Scriptures for today.

Some of the subjects dealt with in these selections are: the immeasurable greatness of God; His eternal interest in and love of mankind; His slowly evolving plan for the Kingdom on earth, interpreted as an age of justice and lasting peace; the meaning of the Day of God and explanation of prophecy; explanation of the term Manifestation of God, and the need for a Mediator between

God, the Creator, and His creatures; the high station to which man by following the instructions given by God through His Manifestation is capable of developing; man's eternal life; the meaning of divine revelation and of progressive revelation; the oneness of religion and of mankind.

The excerpts reveal a variety of literary composition, for in these pages the philosopher will find logical arguments; the poet, rare and beautiful imagery; the mystic, passages which bring him into the presence of God; the moralist, straightforward and clear instructions for an upright life. Bahá'u'lláh's language is dignified, scriptural, and yet modern in that it deals with the needs and problems of today. Several passages are taken from the *Kitáb-i-Íqán*, or Book of Certitude, called by Shoghi Effendi a book of "unsurpassed pre-eminence" and whose style he speaks of as "matchless in its irresistible eloquence."

The selections are numbered, but no captions are used which might guide us in studying the book. Familiarity with it, however, shows us that the subject matter is arranged under five general heads although the subjects necessarily overlap. These are:

1. God and the Day of God, pages 1-46;
2. The Manifestations, pages 46-136;
3. The Soul and Immortality, pages 136-200;

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*Gleanings from the Writings of Bahá'u'lláh*, Bahá'í Publishing Committee, 1939.

4. The Most Great Peace. pages 200-259;

5. Individual Responsibility in Living and Teaching, pages 259-346.

#### 1. GOD AND THE DAY OF GOD.

So we open the book and are at once led to the central object of all religion, God. His immeasurable greatness: "Exalted, immensely exalted art Thou above the strivings of mortal man to unravel Thy mystery, to describe Thy glory, or even to hint at the nature of Thy Essence." And in the second selection we read, "The beginning of all things is the knowledge of God, and the end of all things is strict observance of whatsoever hath been sent down from the empyrean of Divine Will."

Perhaps only to those familiar with Old Testament prophecy does the "Day of God" have significance, and as we read on we find that Bahá'u'lláh does link the present with words uttered 2500 and more years ago. "The promises of God," He states, "as recorded in the Holy Scriptures have all been fulfilled." It is difficult for us who have been accustomed to associate the prophetic words of the Old Testament either with the coming of Christ or with some vague far-off time to adjust our minds to even the possibility of living in the day of fulfillment. Yet many of those prophecies foretold a time of dire calamity, a day "great and very terrible". It should not be difficult to see the fulfillment of such prophecies in events of today. But often Bahá'u'lláh speaks of this present time as "a glorious day" in which "God's most excellent favors have been poured out upon men." It is the "Divine Springtime," "the day in which the fragrances of mercy have

been wafted over all created things." With these and other beautiful analogies Bahá'u'lláh bids us rejoice that God has again manifested Himself in human form. He so promised and has fulfilled His promise. Surely such a time is the Day of God.

#### 2. THE MANIFESTATIONS OF GOD.

Through about ninety pages we find explanations and analogies telling what and who are the Manifestations of God. They are the "Bearers of the Trust of God," the "Exponents of a new Cause and the Revealers of a new Message". In outward appearance They are men like ourselves. They are, for example, Adam, Noah, Moses, Jesus, Muhammad. They are Mirrors reflecting God's attributes, "His Beauty, His Might and Glory". Often They are spoken of as Prophets of God and sometimes as Divine Physicians Who alone know the cause of the sickness of humanity and Who alone know and give the remedy. They speak for God: "The Person of the Manifestation hath ever been the representative and mouthpiece of God." Coming many times in different bodily forms and with different names, yet the Manifestations of God are one in spirit; "Know thou assuredly that the essence of all the Prophets of God is one and the same."

And why is it necessary that again and again these divine Messengers come to earth? Because this is the way God has chosen to communicate His will and plan to us. They are the Messengers and also the Mediators between God and man. God considers man worthy of such bounty because He has chosen "to confer upon man the unique distinction and capacity to know Him and to love Him". But this capacity lies latent



within man just as the light, Bahá'u'lláh says, lies hidden in the candle and cannot be lighted by its own unaided effort. The Manifestation of God pours out the warmth and light necessary to kindle the fire of His love.

### 3. THE SOUL OF MAN AND IMMORTALITY.

If man is of such great worth and if from time immemorial God has sent His Messengers to redeem man and to teach him how to raise himself above his animal nature, how to advance in civilization, man's existence must extend beyond the few years of his earthly life. "How could such Souls," asks Bahá'u'lláh referring to the Manifestations, "have consented to surrender Themselves unto Their enemies if They believed all the worlds of God to have been reduced to this earthly life?" Thus Bahá'u'lláh teaches, as the Manifestations of God have always taught, that man's soul is immortal. Nowhere else do we find such complete and logical proof of the existence of the soul and of its external life. "The soul of man", Bahá'u'lláh states, "is exalted above and independent of all infirmities of body or mind." Clear explanations and illustrations follow this statement. But although we may understand the importance of man's soul and its immortality, its nature is beyond our comprehension. Of this Bahá'u'lláh says, "Know, verily, that the soul is a sign of God, a heavenly gem whose reality the most learned of men hath failed to grasp, whose mystery, no mind, however acute, can ever hope to unravel." .

### 4. THE MOST GREAT PEACE.

But man's responsibility extends beyond his own individual salvation. "All men have been created to carry

forward an ever-advancing civilization" Bahá'u'lláh affirms, and "The heights which, through the most gracious favor of God mortal man can attain, in this Day, are as yet unrevealed to his sight". This goal, a true civilization worthy of the potential capacities with which God has endowed man, Bahá'u'lláh calls the age of the Most Great Peace. In the past the Prophets of God have pointed to and promised such an age. Jesus Christ called it the Kingdom on earth. But now is the time to actually build on the foundations of the new civilization already laid. Through many pages Bahá'u'lláh tells us some of the essentials of the plan. There must be complete reconciliation and unity among the nations, concerted disarmament, a universal language supplementing national languages, and basic to all, one common Faith, the religion of God, laws of God to which all will gladly render obedience.

Many of the sections in these pages are gleaned from letters which Bahá'u'lláh addressed directly to "Kings of the Earth", "Leaders of religion", "Contending peoples". In these He not only sets out the goal and means of true civilization but gives clear warnings as to what will happen if rulers and nations continue to pile up armaments and overburden their people. It is all too evident that these warnings were not heeded by the rulers and leaders. It is others who have heeded and are building the new civilization in accord with Bahá'u'lláh's plan.

### 5. INDIVIDUAL RESPONSIBILITY IN LIVING AND TEACHING

Although Bahá'u'lláh put great responsibility upon the rulers for disarmament and for devoting them-

selves to the betterment of their subjects and upon the divines for understanding His mission and instructing the people rightly. He did not relieve the mass of mankind from responsibility. The last eighty-seven pages of the book set such standards of "praiseworthy character and upright conduct" and "righteous deeds" as can "ensure the victory of Him Who is the Eternal Truth."

The hearts now, as always, belong to God and it is only as the individual hearts are awakened to the new call that we can hope for a world in which progress will always be upward so that a lasting peace may be achieved. Such awakened souls must arise to teach others of this great new age but, Bahá'u'lláh warns, he who would "teach the Cause of his Lord let him before all else, teach his own self." The people of Bahá must "gird up the loins of endeavor". The great aim is unity for "Ye are all fruits of one tree, and the leaves of one branch."

In these last pages we find passages of great poetic beauty, others of compelling exhortation, and some of clear and simple instructions. Sometimes we find a sentence or group of sentences which seem to tell all in a few words as: "My object is none other than the betterment of the world and the tranquillity of its

people. The well-being of mankind, its peace and security are unattainable until its unity is firmly established. This unity can never be achieved so long as the counsels which the Pen of the Most High hath revealed are suffered to pass unheeded."

And in this last section of the book is the passage taken from the *Íqán* and known to Bahá'ís as "The Seeker" in which is set out the attitude of open-mindedness, true humility, purity of heart and detachment in which the sincere seeker for truth approaches this Message of the New Day. Some who take up this book with little knowledge of Bahá'u'lláh's message and mission will like to study this passage first of all. Others will like to plunge in and "immerse" themselves "in the ocean of God's words," feel the power and beauty and truth in the words of Bahá'u'lláh and then go back to drink deep of the water of life. Whichever method is used the true seeker will gain in these *Gleanings* a new understanding of God's hand in the events and tremendous changes now taking place in the world and a great incentive to do his part in helping to build the civilization of the New Age.

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This is one in a series of articles on Bahá'í books.

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For Bahá'u'lláh . . . has not only imbued mankind with a new and regenerating Spirit. He has not merely enunciated certain universal principles, or propounded a particular philosophy, however potent, sound and universal these may be. In addition to these He, as well as 'Abdu'l-Bahá after Him, have, unlike the Dispensations of the past, clearly and specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth . . . —SHOCHI EFFENDI

## Assignment to America

SHOGHI EFFENDI

THE opening years of the second century of the Bahá'í Era are witnessing the launching of yet another stage of an enterprise the range of whose unfolding processes we can, at the present time, but dimly visualize. . . .

The impulse from which this historic world-embracing crusade, which, alike in the character of its Founder and the nature of the tasks committed to its participants, is unprecedented in religious history, derives its creative power may be said to have in a sense originated with the mandate issued by the Báb in His "Qayyúmu'l-Asmá," one of His earliest and greatest works, as far back as the opening years of the first Bahá'í century, and directed specifically to the "peoples of the West," to "issue forth" from their "cities" and aid His Cause.

To this initial impulse given by the Herald of our Faith, whilst confined in the heart of far-away Asia, a still greater force was communicated, and a more specific direction given, when the Author of our Faith Himself, having already set foot on the fringes of the continent of Europe, addressed, in His Kitáb-i-Aqdas, from behind the walls of the prison-city of 'Akká, some of the most celebrated passages of that Book to the Chief Magistrates of the entire American continent, bidding them "bind with the hands of justice the broken," and "crush the oppressor" with the "rod of the commandments" of their Lord. Unlike the kings of the earth whom He had so boldly condemned in that same Book, unlike the European Sovereigns whom He had either rebuked, warned or denounced, such as the French Emperor, the most powerful monarch of his time, the Conqueror of that monarch, the Heir of the Holy Roman Empire, and the Caliph of Islám, the Rulers of America were not only spared the ominous and emphatic warnings which He uttered against the crowned heads of the world, but were called upon to bring their corrective and healing influence to bear upon the injustices perpetrated by the tyrannical and the ungodly. To this remarkable pronouncement, conferring such distinction upon the sovereign rulers of the Western Hemisphere, must be added not only the passages in which the Author of our Faith clearly foreshadows the revelation of the "signs of His dominion" in the West, but also the no less significant verbal affirmations which, according to reliable eye-witnesses, He more than once made in regard to the glorious destiny which America was to attain in the days to come.

That same impulse was markedly accelerated when the Center of the Covenant Himself, through a series of successive acts, chose to disclose, to an unprecedented extent, the character of the Mission reserved for the followers of Bahá'u'lláh in that continent, and to delineate the tasks whereby that God-given design was to be fulfilled.

## WITH OUR READERS

OUR leading title "San Francisco, 1945" recalls immediately the great peace conference when the constitution of the United Nations was adopted. In the letter accompanying his article Arthur Dahl says: "This was written at the express request of the Committee on Bahá'í Peace Plan. I realize that this is reaching you much later than it should. . . . However, we feel that this story is a matter of important historical record, and as such will be interesting even a year late.

"Though the enclosed article is entirely my own work, I leaned so heavily on the splendid chronicle written by Marion Holley Hofman for *The Bahá'í World* that I thought it only right that her name should appear as co-author. I think it should be made clear, however, that she has not seen the finished manuscript."

The editors are taking this way of recognizing Mrs. Hofman's important part and are printing the article under Mr. Dahl's name as author. Our readers will remember other of Mr. Dahl's contributions to *World Order*. His last previous one was a review of the book *One Nation* in our recent March issue. Mr. Dahl's home is in Palo Alto, California. Mrs. Hofman's home is now in England as many of our readers know.

Our constant readers will remember Benjamin Kaufman's two previous articles both entitled "In the Army", one written in 1942 and the other in 1946 after four years of army experience. In the letter which came with "Where Intolerance Be-

gins" Mr. Kaufman says: "I have recently been discharged from the army and am living in Rahway, New Jersey. While overseas my family lived in Los Angeles, California, where my wife was active in Bahá'í circles. . . . My war experiences left me with many strong convictions. The little incident, herein enclosed, illustrates one of them. I am sure that other Bahá'ís who were in the service had similar lessons brought home to them."

On the same subject of prejudice and intolerance is Marzieh Gail's "Event in Hamadán" based, as she explains, on a true incident. Something happens, we learn, when prejudice meets unselfish devotion. Lack of space did not allow the author's last paragraph which ran like this: "This happened seventy years ago in Hamadán the Echatana (treasure-house) of the ancients. It is the story of Hakím Áqá Ján (son of Hakím Lálizár), the first Jewish Bahá'í of that city." Mrs. Gail's rather frequent contributions to *World Order* make her well known to our readers.

This month William Kenneth Christian contributes our editorial entitled "The Men of a New Dawn". For a number of years Mr. Christian has been a contributor to *World Order* and within the past year he has been appointed to the editorial committee. At the April election he became a member of the National Spiritual Assembly. He is instructor in written and spoken English at the Michigan State College and makes his home in Lansing.

"Elements of a World Commonwealth" is the fourth in Glenn Shook's series under the general title "Youth and the Modern World". Professor Shook is head of the department of physics in Wheaton College, Norton, Massachusetts.

The article on *Gleanings from the Writings of Bahá'u'lláh* by Bertha Hyde Kirkpatrick is another in our Bahá'í Literature Series. The object of this series is to better acquaint our readers, especially new Bahá'ís and non-Bahá'ís with the great richness and variety of Bahá'í writings and the type of writings found in each book. The last previous one in this series was in our May issue when Marzieh Gail wrote about Bahá'u'lláh's *Epistle to the Son of the Wolf*. Mrs. Kirkpatrick is a member of the *World Order* editorial committee. Her home is in Olivet, Michigan.

"Assignment to America" is a page of excerpts taken from a long letter from Shoghi Effendi dated Haifa, Palestine, June 15, 1946, addressed to the Bahá'ís of the United States and Canada, in which the Guardian outlines the immediate tasks assigned to the believers of that Community.

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Our readers and the editors alike echo the sentiment in the following bit from a letter by one of our readers: "I close with the hope that we may have the pleasure of reading something in the magazine from Rúhíyyih Khanúm—as the last time *World Order* magazine published an interesting letter from her was, unless memory fails me, a month before the Centenary . . ." The last contribution, however, which Rúhíyyih Khanúm generously sent us was pub-

lished in May, 1945, only a little over a year ago. The title was "Ring Out the Old, Ring in the New", and it was a beautiful account of the celebration of the Centenary in Haifa the year before.

A copy of the *Herald of the South* has come to the editorial desk and in it was a contribution by Rúhíyyih. Khanúm. (*The Herald of the South* is the quarterly magazine published by the Bahá'ís of Australia and New Zealand.) The title of the article is "The Fragrance of Letters", and it starts as follows: "From all over the world letters stream into the Guardian's mail bag. Many of them set forth the problems in the life of some individual who no longer feels able to cope alone with his difficulties, sorrows or perplexities, and turns with a full heart to the Head of his Faith for help in his hour of need. But many others tell tales of victory, of unquenchable devotion to the Cause of God, of gladness and of gratitude. Some of the passages in these latter kind of letters are worthy indeed of being shared with others who toil in the Vineyard of God all over the world, and of serving to inspire their efforts and cheer their hearts. . . All are naturally published with the knowledge of the Guardian."

Then follow several pages of excerpts from letters from many corners of the globe. Many of them were from our own American Bahá'ís who have gone to other countries or settled in a new place in the United States. Others told of other pioneers in other lands. The following tells how Bahá'ís are working in India to spread the Faith: "This year the publicity given the Cause has been intense. Lectures have been given

by different Bahá'í teachers in various parts of India . . . A microphone and two loud speakers have been purchased in order to lecture among the masses of mill laborers of Ahmedabad . . . half of which is comprised of mill laborers. It has eighty mills and so far lectures have been delivered by Mrs. Shirin Fozdar to the workers of a dozen mills. The laborers evince deep interest and beg for literature."

In her closing paragraph Rúhiyyih Khanúm says: "We Bahá'ís are not extraordinary people: in fact there is nothing very distinguished about the members of the Faith at present except *what* they believe in and the effect it has had on their minds and lives. . . . One sees demonstrated [in these letters] the workings of spiritual laws: the sick are so often healed; the weak arise and forget all about themselves in the joy of service; youth shows forth the wisdom of age, and age the boundless enthusiasm of youth. The pulse of the Cause can be felt here, and it beats strong and steady. The news flows in to the Guardian, the heart, and the steadying influence of his inspired vision and judgment flows out again to guide, strengthen and lead the followers of Bahá'u'lláh on their path of service to all mankind."

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A letter from a New Zealand reader reminds us of the fine work of Alvin Blum in those islands. The writer also makes friendly comment in regard to our magazine. He writes at length and we can select only parts of his letter. "You ask for comments on *World Order*," he says: "Needless to say I think it's fine, but I can't help wondering if its appeal is not mainly to Bahá'ís . . . quite a

number have said to me, 'Why don't they use simpler language?' . . . Now another point. Cannot more articles be introduced of a personally helpful nature".

The writer speaks of finding help in Lady Blomfield's *Chosen Highway* "because it shows 'Abdu'l-Bahá as one able to help people with their immediate personal problems."

Similar suggestions have come to us from other readers. We welcome the suggestions and would also welcome such articles, well written and based on Bahá'í teachings. Occasionally they come to us and we print them. "Successful Marriage" in our April number and "Bahá'í Children and the Peace" in the same number and the editorial on "Humility" in the May number might be counted in this class.

While none of us can improve on the instructions and help for right living and right meeting of personal problems given us in Bahá'u'lláh's and 'Abdu'l-Bahá's own words and found in such books as *Prayers and Meditations*, *Hidden Words*, *The Advent of Divine Justice*, *The Gleanings*, *The Divine Art of Living*, yet some may be able to write in such a way as to call attention to the high ideals of Bahá'í daily life, and to help readers along the path of achievement. Incidents and personal experience help others. Prosperity and happiness in the usual rather superficial use of the terms are not, we know, the goal of the Bahá'í teachings. Those looking for the deeper spiritual joy which comes from service and from the consciousness that one is helping to lay the foundation of a world order wherein everyone has a fair chance of making the most

of himself will find it in following the Bahá'í teachings.

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The comments of our friendly correspondent give us an opportunity to discuss briefly with our readers the policy and aim of World Order magazine. It is true that the magazine is intended primarily for Bahá'ís, but through them we know it reaches others who are interested in our Faith and wish to learn more about it. It also reaches others through libraries. We hope it is the kind of magazine that a Bahá'í may hand to someone interested in the Faith, or even to one who, he hopes, will be interested, and ask that person to read some particular article, with, perhaps, a word of explanation. We also hope it is the kind of magazine which helps Bahá'ís to grow in the Faith, to link up the Faith with current events and books and sometimes to provide them with material for a talk or broadcast. Naturally it should be of more help to those new in the Faith than to those who have made an almost lifelong study of the words of Bahá'u'lláh and 'Abdu'l-Bahá. The occasional printing of a new index or study outline should be a help to every Bahá'í. We also want it to supplement *Bahá'í News* in bringing us in touch with Bahá'ís in other lands. We wish we had more contributions from our pioneers in other countries.

In each issue we try to have a variety of types of articles because

we know we have a variety of types of readers, but we are always limited in what we print by what is contributed. We know that some issues are better than others. Occasionally we receive a contribution so universal in subject matter and so well written that practically all our readers like it, are moved and helped by it.

We believe articles should be well written. This does not mean that they should necessarily have long words and involved phrases, or on the other hand that they must necessarily be expressed in short words and phrases. In either style, they should be clear and understandable. The magazine as an organ of the Faith of Bahá'u'lláh should have the best we can give it both in form and spirit.

We hope in a few months to add pictures in each issue and shall be glad to receive contributions and suggestions along this line. And please send us the type of article you would like to see printed in *World Order*. We do not promise to print it, but we will give it our sincere and careful attention.

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We welcome Eleanor Sweney Hutchens as another new member of *World Order* editorial committee and regret that Garreta Busey felt obliged to withdraw from the committee on account of the pressure of other Bahá'í work and her professional duties.

—THE EDITORS.

# WORLD ORDER

The Bahá'í Magazine

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## How the Bahá'í Has Discovered True Faith

EDNA M. TRUE

'ABDU'L-BAHÁ once said: "While a man is happy he may forget his God; but when grief comes and sorrows overwhelm him, then will he remember his Father Who is in Heaven, and Who is able to deliver him from his humiliations." It is an essential quality of faith that it grows and becomes strengthened only through conscious exercise, and that in times of sorrow and stress and not of ease and tranquility, it is tested and weighed in the balance. In moments of extreme danger, anxiety, and affliction we come to distinguish real faith from mere belief, to ponder things deeply which we had formerly taken for granted, and to sift the true from the false. As the child growing up and facing the realities of his little world discards his belief in Santa Claus and fairies, so the individual, maturing spiritually, casts off old doctrines and ideas which no longer prove to have meaning and which have lost their power to bring him com-

fort, strength, and guidance in his hour of need.

Certainly, at no time in history, has mankind undergone greater suffering, more soul-stirring trials than during these recent decades, and, in consequence, never before has his faith been so thoroughly tested—his faith in God, in his fellowmen, and in the principles and institutions of government and society as he has known them. These widespread and basic upheavals have left people bewildered, confused, and disillusioned. Old doctrines and creeds, long-cherished ideals in which they had hitherto found comfort and guidance, no longer seem adequate. Established institutions and ways of life have suddenly been so completely upset; and the helplessness, fears, and miseries of humanity are of such unprecedented scope and character that we cannot doubt that we are living in one of the most critical hours in the entire history of civilization.



During this period of supreme tests and trials, skepticism and unbelief have robbed many men entirely of their former faith, causing them to question even the wisdom and justice of God. Uncertainty, perplexities, and frustration have assailed countless others who have retained their basic faith, but who, admittedly, do not see how the bright new world they hope for, is to be brought about. Against this background of doubt and even despair, there is a growing and encouraging evidence of a nucleus of people who have somehow sensed a new spirit, the promise of a new age. They are groping toward this glimmer of light, still undefinable to them, longing, yearning for a truth that will meet the challenge and needs of today, for a faith which will once more bring solace, assurance, and strength to the heart, purpose and direction to life. They seek a living, conscious, working faith—faith in God and His infinite wisdom, power, and justice; faith in their fellow beings; and faith in themselves. The rebirth of such faith throughout the world is, I believe we would all agree, the greatest need of our day. For have we not all come to understand that public morality is directly dependent upon the spiritual development of the individ-

uals who comprise that public, and that our trust and faith in our fellow-creatures is definitely conditioned by our own faith in God?

Most thinking people concur with the statement made recently by a prominent American that there is no phase of the world's present problems which could not be solved if approached in the true spirit of the Sermon on the Mount. The implications of this proposed solution are self-evident, but the great and vital problem still remains of how to awaken this spirit in the hearts of men so that they will practice, in their everyday relations with each other, the fundamental principles of justice, truthfulness, honesty, trustworthiness, kindness, and cooperation. If such a living and active faith could be born in the hearts of the people, the world over, the complex and superhuman task of safeguarding a universal and lasting peace by a firmly established world organization would resolve itself into merely a problem for the experts to work out in detail. It is the "how" of bringing about this spiritual change that still remains unsolved and presents the greatest challenge to a bewildered humanity. "You cannot change human nature" has become a belief as well as a cliché, and so the world

goes on trying to change everything but man himself, foolishly seeking reform from without rather than rebirth from within.

Among those who see the root cause of our present ills as the lack of faith and its practice, and who are convinced that the cure for those ills is spiritual, is the eminent novelist Bruce Marshall who has given us one of the most thoughtful books of today, *The World, The Flesh, and Father Smith*.<sup>\*</sup> One senses the depth, beauty, and strength of Mr. Marshall's own faith in that professed and lived by his principle character, Father Smith; and one finds in the pages of this book not only a clear analysis of the causes of the world's woes but a thoughtful propounding of a way to alleviate them. Father Smith attributes the present miseries of humanity to the spiritual apathy and appalling lack of faith in the world; to the theory that the sole purpose of education is to teach men how to earn their living when its real purpose should be to teach them to love God and humanity; to the general conviction that disinterested service to humanity and high purposefulness no longer exist and that everybody has a special axe to grind. Faith has become apathetic and ineffective, he felt, because wisdom had

been learned by rote instead of being hammered in with sharp words like new nails. Sadly he thought of all the children to whom the church had taught their catechism and yet how much wickedness there was still in the world, because the children did not understand the meaning of the words they were repeating any more than the nun's old parrot when he said "Dominus Vobiscum". Believing with all his soul that faith is a belief in revelation on the authority of God. Himself. Father Smith felt convinced that if the way of life counseled by Jesus could only be set forth by a bolder preaching of Christianity, faith would once again be born in the heart of man and his life would be spiritualized.

I have dwelt rather at length on this challenging book by Mr. Marshall not only because I consider it merits our earnest consideration, but because I feel that it reflects, in a large measure, the popular conviction of many people today that the spiritual change is the paramount need of our times. "Granted", they say, "that the faith of man must be re-awakened before we can hope to solve our present grave difficulties, but why cannot this be done through the Christian church?" This raises the question of which Christian church—

<sup>\*</sup>Houghton Mifflin Co., 1945.

the Catholic or one of the hundred odd denominations of the Protestant church—the Episcopalian, Methodist, Christian Science, Lutheran, Baptist, or which? And if Mr. Marshall had written from a Buddhist or Muḥammadan, rather than a Christian background, can we not believe that he would have expressed the same conviction that the way back to true faith lies in the teachings of Buddha or Muḥammad? For it is a matter of established record that all of the prophets have revealed the same realities, laid down laws and moral principles, preached the Golden Rule, regenerated the spirit of man, and brought peace and tranquility to the harrassed people of their time. And if each of these Divine Messengers, Zoroaster, Buddha, Moses, and Muḥammad, as well as Christ, through the revelation He brought and the spiritual power He manifested, established order out of chaos, gave assurance and renewed faith to His followers and was the inspiration and propelling force of the great civilization which followed His mission, are not the adherents of these various faiths today as justified as Christians in feeling that within their respective religious institutions lies the power to restore true faith to the world?

To a Bahá'í, however, the way to discover true faith is never "back" but always "forward," forward to a *new* revelation which has always been sent to man when he needs it most, to a fresh spiritual outpouring which, free from restrictive, man-made dogmas and creeds, reaffirms the old truths with a new potency and regenerating force, with the power to revitalize the spirit of man, to awaken in him *new* and *greater* capacities, and to enable him to build a nobler and better way of life.

Jesus explained this Divine Law very simply to his disciples, in these familiar parables: "No man seweth also a piece of new cloth upon an old garment, else the new piece that filled it up, agreeth not with the old; it taketh away from the old and the rent is made worse." "And no man putteth new wine into old bottles; else the old bottles will be marred; the new wine will burst the bottles and be spilled and the bottles shall perish. But new wine must be put into new bottles and both are preserved." (St. Matthew IX, 16-17). This does not mean that Jesus discredited, by one jot or one tittle, the original revelation of Moses, with which His own fundamental teachings were in perfect accord. On the contrary, He sternly rebuked the Jews for having

forgotten the laws and commandments of Moses and for worshipping instead their own man-made, hollow traditions, rites, and ceremonies. "If ye believe not his writings, how shall ye believe my words?" (St. John V, 47) He proclaimed, meaning that the same spirit of God spoke through them both.

Bahá'u'lláh, the Founder of the Bahá'í Faith, said in this connection that He did not come as a new and different Prophet. The inner being and essence of all the Prophets is the same. If you have reverence for the founder of any previous revelation, whether Moses, or Jesus, or Buddha, or Zoroaster, or Muhammad, you must have equal reverence for all other Prophets; if you deny one, you deny the reality of all. You cannot accept one divine Law-Giver unless you accept them all as Messengers from the same God. Throughout time, every one of the Prophets has confirmed the One who preceded Him and foretold the One Who would follow. Christ, you will remember, said to the Jews, "For had ye believed Moses, ye would have believed Me: for He wrote of Me". (St. John V, 46) And to His disciples He clearly foretold His "return". "I go away and come *again* unto you." (St. John XIV, 28) "I go to pre-

pare a place for you, I will come again." (St. John XIV, 2, 3) "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth, is come, He will guide you into all Truth." (St. John XVI, 12, 13). Thus, if we will observe with open and unbiased minds and with a sincere desire to understand, we cannot help but discern God's perfect plan for the periodic regeneration of His creatures in this pattern, corroborated by history, of the unbroken succession of His chosen Messengers, each being the bearer of a specific revelation, particularly suited to His day, and each releasing in the world a new and potent spiritual power which has alone been able to bring about the rebirth of man. This divine pattern makes it clear that what the world has regarded as individual beliefs are not separate religions. Instead they are successive stages in the constantly evolving *one religion* of God, constituting the vehicle for His continued and progressive revelation to man, though given at different times, to different people, through different recognized Prophets of God.

Let us ponder a moment this remark of Jesus to the Jews: "Your Father Abraham rejoiced to see My Day and He saw *it*,

and was glad." (St. John VIII, 56). And the Jews, not understanding His meaning, taunted Him thus: "Thou art not yet fifty years old, and hast Thou seen Abraham?" (St. John VIII, 57). To which Christ replied with this very profound statement: "Before Abraham was, I am." (St. John VIII, 58). And at another time Christ proclaimed: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled". (St. Matthew V, 17, 18). And long before Christ, Krishna said in confirmation of this: "Whenever there is a decay of righteousness I Myself come forth for the protection of the good, for the destruction of evil-doers, for the sake of firmly established righteousness, I am born from age to age". One can find in all of the sacred writings, the Bibles of the great religions, the same confirmations of the return of God's Holy Prophets.

To the Bahá'ís, all of the signs of the time point convincingly to the fact that we are not experiencing just another reconversion period from just another war, but that we are living in one of those fateful moments which, like milestones, have marked the

progress of mankind from time immemorial! The end of a passing civilization and the beginning of a new era. More than eighty years ago, Bahá'u'lláh, addressing a world that seemed firmly secure and destined to continue on its accustomed way, wholly unaware of the impending chaos and catastrophe, wrote: "The vitality of men's belief in God is dying out in every land . . . The corrosion of ungodliness is eating into the vitals of human society". "Soon will the present-day order be rolled up, and a new one spread out in its stead". And long before the so-called first world war, 'Abdu'l-Bahá, His Son, made this statement: "Today the world of humanity is walking in darkness because it is out of touch with the world of God. That is why we do not see the signs of God in the hearts of men. The power of the Holy Spirit has no influence".

Our hope now, as it has always been in similar previous stages of man's development, lies in a fresh new revelation from God, endowed with the spiritual power to first regenerate the individual, then to unite the hearts of all in common loyalty and obedience to the universal law. Bahá'u'lláh wrote of these times, saying that the affairs of mankind are so inconceivably complex that the intellect of man is incapable of

solving them and that only the Divine Physician can prescribe the remedy for the ills of the world.

The Bahá'í message of the world is that this new revelation has been given to mankind, through Bahá'u'lláh, Who fulfilled the prophecies of all the past sacred writings. He is the bearer of a broad, universal message, the sole purpose of which is to rekindle a living faith in God, to restore peace, tranquility, and assurance to the whole world, to cement the hearts and minds of all different peoples through the conviction of the unshatterable unity of the nations and races of the earth—a unity in faith and not in creeds.

'Abdu'l-Bahá, speaking about the Bahá'í Faith, said: "The Bahá'í message is not a call to a new religion, not a new path to immortality, God forbid! It is the ancient path cleared of the debris of the imaginations and superstitions of men, of the debris of strife and misunderstanding, and is again made a clear path to the sincere seeker that he may enter therein in assurance and find that the word of God is *one* word, though the speakers be many."

You will recall that Christ, when speaking with His disciples alone, was asked: "Why speakest Thou unto them in parables?"

(St. Matthew XIII, 10). To which He replied: "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them (the people); it is not given." (St. Matthew XIII, 11). Thus did Christ clearly indicate the limited capacity of the people of His time to comprehend His message, and He also indicated the necessity of His having to teach them like children. The world today, however, is a vastly different world, and society, in general, is far more complex and enlightened. In comparison, it is as though mankind has progressed from the kindergarten age of stories to that of maturity, when man is not only able to understand but actually requires a far greater degree of truth than has ever been revealed. Christ, in His omniscience, undoubtedly foresaw this day, for He also said to His disciples, during His last hours with them: "These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father." (St. John XVI, 25).

Every age requires a fresh measure of the light of God, and in the Bahá'í writings we find this statement which further clarifies this principle: "Every Divine Revelation hath been sent

down in a manner that befitted the circumstances of the age in which it hath appeared." This is very important for us to understand—that all revelation is given according to the capacity of the people of that time to comprehend it.

Therefore, in keeping with the capacities and needs of this enlightened age, the revelation of Bahá'u'lláh, God's specific message for today, not only reaffirms the eternal verities underlying all previous revelations but unfolds new and far greater truths than have ever before been given to man. In clear and unambiguous language Bahá'u'lláh has revealed to mankind hitherto uncomprehended knowledge about man himself, the nobility of his true nature, the purpose of his creation, the relation and means of approach to his Creator. Because it has become imperative for us to learn to live in peace and unity with all peoples, in a world which has been shrunk into a neighborhood, Bahá'u'lláh has given irrefutable proofs, wholly consistent with science, of the oneness of mankind and of the underlying unity of all religions, thus shattering completely any tenable belief in the deeply entrenched racial and religious prejudices. In the very text of His authentic teachings, He has given to a distracted and

bewildered humanity a definite and practical plan for a new world order, and endowed it with the spiritual power which can alone make it work. To a generation aware through the discoveries of science of the infallible operation of basic physical laws, Bahá'u'lláh demonstrates, beyond questioning, the same unerring operation of certain universal spiritual laws, proving by the yardstick of history that as long as man has followed the divine commands, revealed periodically for his sole benefit and advancement, he has progressed and prospered, not only spiritually but materially, and by like token, whenever he has gone contrary to these laws and has followed instead the dictates of his lower, materialistic nature, he has brought down dire suffering and calamities upon himself and his generation. These divine spiritual laws are just as unfailing in their operation as are the laws of gravity or of centrifugal force.

Jesus, counseling His Disciples, said: "If ye love Me, keep my commandments." (St. John XIV, 15). And then He unfolded for them the very essence of faith in this beautiful parable: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his

house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (St. Matthew VII, 24, 25, 26, 27).

Bahá'u'lláh, speaking to a more mature humanity, states man's own individual responsibilities even more forcibly and unequivocally, showing that because man has been endowed by God with free will, faith is not what so many consider it—something about which we can do nothing—that we are either born with it or without it, but that its attainment is squarely up to each and every one of us. "Love Me that I may love thee". He warns. "If thou lovest Me not, My love can in nowise reach thee. Know this, O servant." "He hath endowed every soul with the capacity to recognize the signs of God", He proclaims. "The faith of no man can be conditioned by any one except himself." Emphasizing again our individual responsibilities. He wrote: "A twofold obligation resteth upon

him who hath recognized the Day Spring of the Unity of God, and acknowledged the truth of Him Who is the Manifestation of His oneness. The first is steadfastness in His love, such steadfastness that neither the clamor of the enemy nor the claims of the idle pretender can deter him from cleaving unto Him Who is the Eternal Truth . . . The second is strict observance of the laws He hath prescribed—laws which He hath always ordained, and will continue to ordain, unto men, and through which the truth may be distinguished and separated from falsehood". "The essence of faith is fewness of words and abundance of deeds . . ." First must we believe; then must we live that faith.

Thus to be a Bahá'í the way to the discovery of true faith is definite and clear. First must we, through our individual investigation with dedicated and open minds, seek earnestly to recognize the authentic, divine voice of God for this day; then, having found reality, must we of our own volition, turn completely to that spiritual authority for our knowledge, guidance, and spiritual sustenance.

Through this means will a true and living faith be once more awakened in *all* mankind, bringing comfort, strength, and assurance to the hearts; purpose



and direction to life; the certain knowledge that God's perfect plan for the advancement of His creatures is still operating and that it has within it the means and power of bringing unity, peace, and harmony to all peoples; security and hope to all humanity.

"The Hand of Omnipotence hath established His Revelation

upon an unassailable, an enduring foundation. Storms of human strife are powerless to undermine its basis, nor will man's fanciful theories succeed in damaging its structure."

"Build ye for yourselves such houses as the rain and floods can never destroy, which shall protect you from the changes and chances of this life."

The internecine struggle, now engulfing the generality of mankind, is increasingly assuming, in its range and ferocity, the proportions of the titanic upheaval foreshadowed as far back as seventy years ago by Bahá'u'lláh. It can be viewed in no other light except as a direct interposition by Him Who is the Ordainer of the Universe, the Judge of all men and the Deliverer of the nations. It is the rod of both the anger of God and of His correction. The fierceness of its devastating power chastens the children of men for their refusal to acclaim the century-old Message of their promised, their Heaven-sent Redeemer. The fury of its flames, on the other hand, purges away the dross, and welds the limbs of humanity into one single organism, indivisible, purified, God-conscious and divinely directed. . . .

Its menace is overleaping the limits of the Old World and is plunging into consternation the Great Republic of the West, as well as the peoples of Central and South America. The New World as well as the Old is experiencing the terrific impact of this disruptive force. Even the peoples of the Antipodes are trembling before the approaching tempest that threatens to burst on their heads.

The races of the world, Nordic, Slavonic, Mongolian, Arab and African, are alike subjected to its consuming violence. The world's religious systems are no less affected by the universal paralysis which is creeping over the minds and souls of men. The persecution of world Jewry, the rapid deterioration of Christian institutions, the intestine division and disorders of Islám, are but manifestations of the fear and trembling that has seized humanity in its hour of unprecedented turmoil and peril. On the high seas, in the air, on land, in the forefront of battle, in the palaces of kings and the cottages of peasants, in the most hallowed sanctuaries, whether secular or religious, the evidences of God's retributive act and mysterious discipline are manifest. Its heavy toll is steadily mounting—a holocaust sparing neither prince nor peasant, neither man nor woman, neither young nor old. . . .

—SHOCHI EFFENDI

# Religion, Too, Evolves

LOUISE A. GROGER

In the past century we have heard a great deal about evolution. We have learned that all physical forms evolve. History shows that civilizations also conform to this law of evolution, that they have an organic life span of birth, growth, and decay and are succeeded by greater civilizations.

Another truth which recent scientific discoveries prove is that the growth of any organism is dependent upon that spark of life which no scientist has been able to produce in a laboratory. God alone gives life to His creation, whether material or spiritual. And in the darkest hour of disbelief God restores the vitality of religion by a new revelation, through His chosen instrument, the Prophet.

These founders of religion have been the unique men of history. They have called themselves Men of God, Messengers of God, Prophets, Manifestations. So superior has been Their quality that in every age millions of followers have accepted Their claims. Each had such vision of the future, such understanding of the human heart, that He was able to instill a faith in God that

inspired His followers for a thousand years or more.

Bahá'ís believe that from the beginning of man's development God has sent these Teachers to assure the progress of humanity through each step of its evolution. For having created man, it is only reasonable that God has never left His creatures without guidance, and never will.

Indeed, one of the results of the study of comparative religion has been the discovery that in essence the founders of all the great living faiths have taught the same spiritual Truth. For instance, take the Golden Rule; Christians have looked upon it as peculiar to their faith, the basic teaching of Christ in regard to personal conduct. But if we investigate we find that this same rule has been taught with slight difference in every religion of the world. The Hindu, whose religion is probably 4,000 or more years old, was taught, "The true rule is to guard the possessions of others as you do your own." And the Buddhist, whose prophet appeared 600 years before Christ, was told "One should seek for others the happiness one desires for oneself." Muhammad taught, "Let none of you treat your

brother in a way he himself would dislike to be treated." And Bahá'u'lláh, Founder of the Bahá'í Faith, has said, "Wert thou to observe mercy, thou wouldst not regard thine own interest but the interest of mankind. Wert thou to observe justice choose thou for others what thou chooseth for thyself."

We find also that each religion has taught the worship of God, by whatever name He may have been called, Alláh, Jehovah or Brahma. All have also taught the spiritual nature of the reality of man and the necessity for acquiring the virtues of the spirit. For the essential reality of religion is the same in every age. It is the expression of the love of God, the knowledge of God; and its purpose is to "liberate the children of men from the darkness of ignorance, and guide them to the light of true understanding."

To be sure there has been a difference of emphasis in each of the great faiths. In itself this is evidence of the evolutionary process in religion. Each Teacher has found it wise to emphasize one spiritual quality above all the others, for man, who is potentially made in the image of God, only develops those potential qualities through ages of arduous effort. So the Hindu concentrated upon "Spirit", the Zoroastrian upon "Spiritual Warfare" or the

constant conflict between good and evil. The Hebrew was taught to revere and pursue "Righteousness" above all things, the Buddhist to achieve the goal of complete "Renunciation" of self. We know well that the great teaching of Christ was "Love." It has guided us for nearly 2,000 years. That of Muḥammad, 600 years later, was "Submission" to the Will of God.

Today the need and the emphasis is on "Unity". All the writing, all the teaching, the whole life of Bahá'u'lláh was devoted to the promotion of the unity of mankind.

To understand this Bahá'í concept, of the evolution in religion, suppose we take the comparison of the child in school. In each new grade he receives instruction from a new teacher. He acquires new information and new ways of accomplishment. Yet he does not discard what he learned in the first grade when he enters the second. He increases his knowledge in each year of school. The numerals he was taught in the first grade he uses in all the forms of higher mathematics. The alphabet is applied in every course of study.

In exactly the same way each faith has added to the treasury of man's knowledge an understanding of God, and of his own place and purpose in God's Creation.

We can carry the simile further. The first grade teacher is qualified for the more advanced subjects of the sixth or eighth grade. Yet he limits himself to the capacity of his pupils and what they can understand.

In the same way, although any Messenger sent by God has knowledge and understanding equal to that of the Prophets to come after Him, He limits His teachings to the capacity and condition of mankind in His day.

For the Bahá'í then, development of religion depends upon the progress of man and at the same time is the cause of his evolution. In the words of Bahá'u'lláh, "Every Prophet whom the Almighty and Peerless Creator hath purposed to send to the peoples of the earth hath been entrusted with a Message, and charged to act in a manner that would best meet the requirements of the age in which He appeared."

We have been speaking up to now of the spiritual truths of revelation, the great, eternal, and relatively unchanging Truths. Bahá'ís call these essentials the *primary* aspects of religion. They form the solid basis for religious unity.

Bahá'u'lláh has said, "Know thou that in every age and dispensation all divine ordinances are changed and transformed accord-

ing to the requirement of the time, except the law of Love, which, like a fountain, always flows and is never overtaken by change."

Here, in these words, is a statement of a basic and universal law for the evolution of society, a principle as basic as the fundamental laws of physical evolution. For the fact is that throughout human history the Prophets of God have appeared to fulfill the particular needs of men in every age. Bahá'u'lláh called this law "Progressive Revelation".

These particular needs form the second part of every faith, and are subject to complete change and transformation. These are the social principles which must be adapted to the state and condition of the people to whom the Prophet comes. Moses, for instance led a people in a wilderness, without homes, without organization, unused to self-discipline. He taught that justice demanded an eye for an eye, a tooth for a tooth. Under His law ten crimes called for capital punishment. But by the time of the appearance of Christ. His people had a highly developed civilization. The lessons of Moses on the importance of law, and order, had been well learned. So Christ taught that Justice should be tempered with mercy,

that law was made for the peace, comfort, and the well-being of men; not men for the law.

On the other hand, Muhammad came to a savage, wild, and lawless people. To a people who buried their girl children alive, He brought laws concerning the treatment of women and slaves which gave them respect and consideration unheard of before His time. He prohibited the use of intoxicating liquors and He insisted on the humane treatment of animals. In a ministry of thirty years He gave them a social organization, spiritual ideals, and the stimulus for a civilization which was carried to India, around the Mediterranean, and to the borders of France.

In the past the secondary or social teachings of the founders of religion have been limited by the time, the people, and the portion of the world to which they are given. But today those limitations are no longer effective. This is a day in which the world has grown so small, that, in the words of 'Abdu'l-Bahá, to divide it is like dividing "a room into the eastern and western corners". Our need is not alone for a renewal of the spirit of faith. Over and above this our world requires new social laws which will solve the problems of close human relationships. For it is obvious that periodic attempts to ex-

terminate those who oppose our desires is not the solution. Unless we depopulate the earth, man will still know how to build airplanes, radios, and all the other appurtenances of this civilization which make the world one neighborhood. From now on we are faced with the need to get along with our fellows all over this shrinking planet.

It was to give us the firm foundation for a solution of these problems that Bahá'u'lláh promulgated His principles for a world civilization. And it is in the application of these principles to achieve the harmonious association of individuals and of nations, that the Bahá'ís see the promise of the next step in the evolution of religion and of civilization.

What then are some of these social teachings which the world requires today? Bahá'u'lláh says that the first and basic principle is unity. His own words are, "Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship . . . So powerful is the light of unity that it can illumine the whole earth."

In proclaiming that the foundation of all religions is one and that religion is constantly progressing, Bahá'u'lláh has removed a major source of conten-

tion between peoples. Indeed He goes so far as to say that if Religion is a source of disunity it were better to have no religion.

Moreover religion must be reasonable. It must agree with science as both are aspects of the same reality. It has been the dogmas, the creeds, the rituals added by man to each Faith, which have made it impossible to reconcile with scientific knowledge some of the things taught as religion.

All the Prophets of God have come to unite the children of men and not to disperse them, to put into action the law of love and not of enmity. Consequently we must throw aside all prejudices: racial, patriotic, religious, and intellectual; investigate the foundations of religion, find that essential basis of Truth, and establish ourselves securely on the

eternal reality which alone can unite mankind.

In the words of Bahá'u'lláh, "As the body of man needeth a garment to clothe it, so the body of mankind must needs be adorned with the mantle of justice and wisdom. Its robe is the Revelation vouchsafed unto it by God. Whenever this robe hath fulfilled its purpose the Almighty will assuredly renew it. For every age requireth a fresh measure of the light of God. Every Divine Revelation hath been sent down in a manner that befitted the circumstances of the age in which it hath appeared."

In this Day that Revelation has come to mankind through Bahá'u'lláh.

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Talk on Radio Station KYA, April 9, 1944.

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And among the teachings of Bahá'u'lláh is, that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will not have rest. For a period of 6000 years history informs us about the world of humanity. During these 6000 years the world of humanity has not been free from war, strife, murder and bloodthirstiness. In every period war has been waged in one country or another and that was due to either religious prejudice, racial prejudice, political prejudice or patriotic prejudice. . . . As long as these prejudices persist, the struggle for existence must remain dominant, and bloodthirstiness and rapacity continue. Therefore the world of humanity cannot be saved from the darkness of nature and cannot attain illumination except through the abandonment of prejudices and the acquisitions of the morals of the Kingdom.

—'ABDU'L-BAHÁ

## The Parable of the Nine Springs

DUART BROWN

A land of high hills was given over to the raising of sheep and in these hills dwelt a number of shepherds. In spite of the fact that there was always plenty of grass and that the herds were not too big, there was constant argument and strife between these shepherds. The warfare, strangely enough, however, arose not over the use of the grazing lands, but over the merits of the nine springs from which the sheep obtained their water in the hills. From each of the springs rose pure and limpid water since all came from the same underground water source, but some of the springs were newer than the others and gave water with greater force and vigor.

The quarreling arose chiefly because most of the shepherds claimed that the majority of the springs were poisonous, and only one or two were good for the sheep to drink.

Thus one shepherd would say: "My father has told me that only springs number four and six are good springs, while all the rest are injurious to the sheep. Therefore, you foolish men, leave the other springs alone!"

But another shepherd would think four and six no good and

would put forth his claim for three. Then hot words would leap up to be followed by the swift fierce blows of sticks.

The whole situation was very hard on the poor sheep, particularly when long grazing led them to a part of the pastureland near a forbidden spring. Then, when they went quite naturally to get a drink, their master would rush upon them yelling savagely and drive them away so that they had to go a long distance to get water. He too would suffer the pangs of thirst, but would never doubt that he was saving both himself and his sheep from evil.

Only one of the shepherds would touch the latest spring that had come gushing from a rock, and yet this spring was larger and flowed more bountifully than any of the others. None of their fathers had told them about this new spring, said the rest, so therefore it could not possibly be good. But to their amazement the shepherd who led his sheep to this spring, also took the same sheep to water at all the other springs, proclaiming that the water of all of them was good and healthy since it came from the same source. Instead of arguing with a man who stated

that his particular spring was the only good one, the strange shepherd would smilingly agree with him that it was wonderful and lead his sheep to drink from the crystal clear waters. Consequently his sheep were never so tired and dusty as the others but grew amazingly strong and healthy.

"How can this be?" the other shepherds asked protestingly. "This man breaks all the rules of our fathers about these springs, and yet he is the happiest of all of us and seems to have no quarrel with any of us."

"I can tell you why," replied the strange shepherd. "It is because as each spring rose out of

the earth, some men tasted it and found it so good that they thought it and it alone was the only true quencher of thirst: so they forbade their children to try others. But I who have also tasted all the others and know that they all come from the same source, so that, if you followed them down, you would find the same great reservoir of pure and delightful liquid within the earth. Why then should we quarrel over which is the only good spring when all are exactly the same. Let us join together and drink from all of them and then we shall realize how foolish our fighting has been!"

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There is not one soul whose conscience does not testify that in this day there is no more important matter in the world than that of Universal Peace. . . . But the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot, by itself, influence the human reality as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present universal peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong. . . .

Among these teachings (Bahá'u'lláh's) was the independent investigation of reality so that the world of humanity may be saved from the darkness of imitation and attain to the truth: may tear off and cast away this ragged and outworn garment of 1000 years ago and may put on the robe woven in the utmost purity and holiness in the loom of reality. As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately be fused into one.

—'ABDÚ'L-BAHÁ



## *Editorial* Bahá'ís Stand Firm in Their Faith

TO declare oneself a Bahá'í entails no elaborate or even simple ceremony, no promise to be loyal to a certain group of individuals who adhere to a formula of religious belief limited to its own opinions; rather it is a declaration of faith in the oneness of religion, in the oneness of the world of humanity, and in the conviction that a Manifestation of God has spoken again to mankind in this enlightened yet tragically chaotic time. Such a declaration of faith made from the heart of the believer is not bound by manmade creed or dogma; it is a promise to oneself that through love, humility, obedience to the Laws of Bahá'u'lláh, and cooperation with the Bahá'í administrative institutions throughout the world he will conduct himself as a true Bahá'í.

The decision to become a Bahá'í is arrived at when the seeker recognizes the stations of the Báb, Bahá'u'lláh, and 'Abdu'l-Bahá; when he submits to what has been revealed by Their Pens; when he agrees to be true and steadfast to the clauses of 'Abdu'l-Bahá's Will and Testament. A period of search and

study lasting weeks, months, or sometimes years often must precede such a declaration.

In the Will and Testament of 'Abdu'l-Bahá the believer is told that he must "stand fast in the Covenant" and that the first guardian of the "Cause of God" is to be Shoghi Effendi of the lineage of Bahá'u'lláh. The Guardian and the Universal House of Justice (which will be universally elected and established when the Guardian deems fit), shall be the administrators of the Laws revealed by Bahá'u'lláh. "Whatever they decide is of God." The acceptance and practice of this administration is the lifeline of the Cause, and through it the teachings of this Revelation will be kept pure and unadulterated.

The Covenant is the promise from 'Abdu'l-Bahá, (the One whose service to the Faith is a perfect example of what a Bahá'í should be), that the Cause of God shall be guided and guarded by divine guidance, by laws, and by His Will and Testament. These safe-guards will prevent the Faith from falling into schisms. In becoming a Bahá'í, the believer has accepted the Will and

Testament and it is his obligation to stand firm in the Covenant. He must be obedient to what is contained in the Will, and that means obedience to the Guardian, the Universal House of Justice, his National Spiritual Assembly and Local Spiritual Assembly. Obedience to the last mentioned is the believer's first step in practicing the Bahá'í Administration.

'Abdu'l-Bahá willed that the guardianship is to remain in the holy family. In speaking of Shoghi Effendi He says: "He is the expounder of the words of God and after him will succeed the first-born of his lineal descendants." However, if the first-born child of a Guardian does not meet the standards of guardianship, the Guardian shall appoint in his life-time his successor from the nearest branch of the lineal descendancy. Such a procedure forestalls any difficulties which might arise from differences of opinion the believers might have over the succession of guardianship after the passing of a guardian. Such a system of succession safeguards the Cause of God so that it will never be without its

spiritual and administrative head.

What a bounty the Bahá'ís have in their sacred writings preserved in the original texts, and available in more than thirty languages by translation from the Arabic and Persian; in their Administrative Order instituted by Bahá'u'lláh Himself: in their Exemplar 'Abdu'l-Bahá whose life has set the model for Bahá'ís; and in their Guardian who is a direct descendant of the Manifestation of God.

The teachings of Bahá'u'lláh are many; the central theme of His Revelation is "the consciousness of the oneness of mankind". Such a consciousness resulting in the realization of love for one another has united the hearts of the Bahá'ís in love and service in His Cause, the cause of God.

All over the world Bahá'í Assemblies are firmly building the beginnings of universal peace, a peace free from religious, racial, patriotic or political prejudice and a civilization based on the laws and teachings of Bahá'u'lláh.

—G. K. H.

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That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith.

—BAHÁ'U'LLÁH

# Youth and the Modern World

## V A DIVINE ADMINISTRATIVE ORDER

G. A. SHOOK

### THIS EVOLVING WORLD

All the extant religions were born into a static world, a world which had no concept whatever of the doctrine of evolution.

It is only natural therefore that the staunch adherents of these older religions should look upon their own faith as the last word for mankind. To a lesser degree perhaps the same may be said about the faithful supporters of political institutions.

The reason for this is obvious. For thousands of years man observed small-scale or short-duration evolution in plants and animals but failed entirely to see the organic evolution of mankind from family to tribe, to city-state, to nation-state, or the evolution of religion which stands reflected in the successive dispensations of the past, like Judaism, Christianity, and Islám.

For the conservative followers of these older faiths, these extant religions, there can never be a renewal of revealed truth. Outside the pale of religion and to a considerable degree within it, there is also an aversion to revealed truth.

This is, of course, a necessary concomitant of modern materialism but modern materialism is, after all, merely a stage in our evolution and not the end. Humanity has passed through this stage several times in recorded history. The sensate culture of Ionia, for example, was followed by the spiritual culture of Athens, and the sensate culture of Alexandria by the spiritual culture of Christianity. Again from our study of the decline of mechanism, it is reasonable to assume that the future will not be dominated, as in the past, by empirical science.

On the other hand, the decadence of religion and its complete failure to eliminate such impediments to world peace as racial prejudice and nationalistic antagonisms, make it rather difficult for thinking youth to take much interest in revealed truth. We cannot discard science, however, merely because it has been exploited for the destruction of mankind. That would be unscientific. Likewise we cannot discard revealed truth merely because defective religious institutions have failed to see its real value. That would also be unscientific.

## DEFECTS OF THEOCRATIC ADMINISTRATIONS

We moderns have a decided antipathy, and with some justification, for an administrative order that resembles in any way the theocracies with which we are familiar. We still remember the long warfare between church and state and we do not want to return to anything like the divine right of the church. Ostensibly the complete separation of church and state was a real advance in the evolution of our collective life, but we should not forget that both church and state suffered from the separation. For one thing, science became the ally of the state, and, instead of confining its activities to enlightenment and human welfare, the state misused it. After all the separation of church and state is merely a phase of our sensate culture and will go when the sensate culture goes, but let us see why the theocratic form of government failed in the past.

In theory a theocracy is the government of a state by the immediate direction of God, but the kind we are familiar with in Christianity is a state which is controlled by the vicegerents of Christ, the successors of the apostles. The authority for apostolic succession moreover does not rest upon unequivocal words of

Christ. As we know there are no irrefutable utterances of Christ regarding the law of succession and certainly no specific utterances regarding the *nature* of the authority of His Successors. Christ did not specifically invest anyone "with sufficient authority to either interpret His Word or to add to what He had not specifically enjoined." The same must be said for Islám.

Although we cannot explain why the Gospel or the Qur'án did not confer sufficient authority upon Peter or 'Alí to prevent schisms, the fact is that neither did; and we know the difficulties Peter and 'Alí had in supporting the primacy with which each had been invested. There is no objection whatever to the law of succession, but in the past the followers of these two religions could not point to explicit utterances that would have silenced all dissensions.

This lack of sanction might not, in itself, prove a serious obstacle to success, but there is always a grave danger with *self-appointed* authority: it may and usually does, assume powers and privileges incompatible with the revelation which it claims to represent. All the Imáms were faithful to their mission but the same cannot be said of the apostolic succession in Christianity.

### SACERDOTALISM AND EPISCOPAL AUTHORITY

There is another element in the dispensations of the past that is repugnant to rational minds, namely sacerdotalism, the emphasis on the sacred character of the religious leader. But first let us see how it originated.

In the childhood of the race man was very objective, very materialistic, and it is only natural that sacraments, like baptism, should play an important part in all primitive religions. Even today we see evidences of this primitive practice. Strange as it seems to us such practices are still effective, not because of inherent worth, far from it, but primarily because they are halloed by time.

The greatest harm however, does not come from a belief in the efficacy of sacraments but rather from the belief that the official who administers the sacraments is different from the rest of mankind and that he possesses rights and prerogatives which are withheld from all other men. This is logical, for if the sacraments have supernatural power, they must be administered by one who has superhuman authority, namely a priest. Moreover this authority must be transmitted from generation to generation. In Christendom the priest is ordained by a bishop who in turn is ordained

by another bishop and so on back to the Apostolate. That is, the authority of the bishop is transmitted through a material line of descent. This is the basis of episcopal authority.

There are two serious objections to this form of absolutistic ecclesiastical system.

In the first place, as indicated above, we are not sure of the divine authority of the apostolic succession.

In the second place we do not like to believe that an ordination service, no matter how elaborate and impressive, or how long it has been in use, can make a man *different in kind*, something apart, spiritually superior to his fellows, and endowed with divine authority.

The vast majority of thinking people just refuse to subscribe to a faith which maintains that sacraments are indispensable to right living in this life or to life eternal. Such a doctrine is not only contrary to reason but it does not rest upon incontrovertible passages in the Gospel. The authority of Christ over the hearts of men however belongs to quite another category and the same may be said of the ordinances in the Qur'án which have remained intact for thirteen hundred years.

Episcopal authority recognizes no superior power and

when it is in a position to exercise its divine prerogative, it is supreme, sovereign. Moreover history shows, plainly enough, that episcopal authority may lead to corruption. An absolute monarch is in reality never absolute. He must consider public opinion to some extent and if, as is usually the case, he is associated with a church state, he must consider the wishes of the church. We have known many examples of this in Europe during the middle ages and in the Orient in recent times.

#### GUIDANCE, FREEDOM, AND UNITY

When we examine the Bahá'í administration we observe there are no sacraments and there is no reason whatever to suppose there ever will be any. Every believer, regardless of his religious training, understands this perfectly and is entirely in sympathy with it. The background of the early church was somewhat different. Contrary to popular opinion, Christianity did not start as an ethical society or spiritual brotherhood. To the early Christians baptism and communion were essential.

Since there are no sacraments there is no reason for a professional priesthood. We must never lose sight of this important point.

In the Faith every believer knows that the elected officials of

the administrative order are not *different in kind*. As an individual, no member of a spiritual assembly has any rights or privileges not enjoyed by every member of the community. Sovereignty resides only in the nine assembled. Under these conditions "episcopal authority with its attendant privileges, corruptions and bureaucratic tendencies" is out of the question.

So much for the total absence of those elements which, in all the religious hierarchies of the past, have been the cause of dissensions and schisms and which moreover have no place in an age of enlightenment. Sacerdotalism is gone; there is nothing in the experience of the modern thinker that corresponds to it. It is quite foreign to him.

Revealed truth however is quite another matter. All new knowledge comes to us through some kind of revelation. Today many object to divine revelation. That is true, but this is due, in no small measure, to the unwarranted practices associated with the sacraments.

Succession is in the same category. Without some kind of succession no organization or society, for the enlightenment of humanity, would be stable nor could it expand. A man works all

his life to establish. let us say, a new type of educational institution: but no matter how carefully he plans, he knows that the institution cannot run by itself. He is aware that ultimately he must appoint others to carry on his labors. Now he is faced with two major problems.

How can his ideals be safeguarded and perpetuated?

How can his institution adapt itself to the needs of a rapidly evolving world?

In practice he appoints successors, a board of overseers or trustees, and this board endeavors to carry out *his* theories. He might, of course, leave a book of instructions but that would not be enough; he cannot plan for every exigency. This is the work of his successors; they are his vicegerents.

In the realm of revealed truth we are confronted with similar problems. How can we preserve the goals of the faith? How can we guard the laws and precepts? Finally, how can we add laws, ordinances and regulations to meet existing conditions? These problems have confronted the church from its beginning.

There is a modern revolt against revelation with which we can have at least a little sym-

pathy. The critics say in substance, a prophet comes with a complete set of laws but he cannot provide for every future emergency. Sooner or later mortal man must make the necessary additions, history shows this. Now why should he not continue making additions according to the demand of the times?

To those who are aware of the potency of the Bahá'í Revelation there is, of course, a very definite answer. Today, the day of humanity's coming of age, we have a divinely-appointed administrative order that is entirely free from those elements which in the past have been the cause of endless controversies and corruptions. This administrative order provides, moreover, for a perpetual source of divine guidance and inspiration.

The Bahá'í Administrative Order is a creation and not a fortuitous composition. It is unique and it is just this uniqueness which distinguishes it from all former systems of governments.

In those systems which claim apostolic sanction there is no freedom in the matter of doctrine and inspiration. In liberal churches there is plenty of freedom but no divine guidance through a material line of descent, through apos-

tolie succession. Ostensibly there is some intermediate position, but man has never discovered it. Unaided by some superhuman power he has never been able to establish guidance, freedom, and unity.

At long last, however, man's highest aspirations have been fulfilled.

Through succession, that is,

the administrative order (House of Justice and Guardianship), we now have divine guidance.

Through the total absence of episcopal authority and a professional priesthood we have freedom.

Finally, through the law of oneness we have an abiding unity.

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This is the last of five articles in a series, "Youth and the Modern World".

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The affairs of the people are placed in charge of the men of the House of Justice of God. They are the trustees of God among His servants and the day springs of command in His countries.

O people of God! The trainer of the world is justice, for it consists of two pillars: Reward and retribution. These two pillars are two fountains for the life of the people of the world. Inasmuch as for each time and day a particular decree and order is expedient, affairs are therefore entrusted to the ministers of the House of Justice, so that they may execute that which they deem advisable at the time. Those souls who arise to serve the Cause sincerely to please God will be inspired by the divine, invisible inspirations. It is incumbent upon all to obey.

Administrative affairs are all in charge of the House of Justice; but acts of worship must be observed according as they are revealed in the Book. . . .

The men of the House of Justice of God must, night and day, gaze toward that which hath been revealed from the horizon of the heaven of the Supreme Pen for the training of the servants, for the upbuilding of countries, for the protection of men and for the preservation of human honor.

—BAHÁ'U'LLÁH



# Rangoon

SYDNEY SPRAGUE

Before entering Rangoon we were subjected to a strict inspection according to the plague regulations, for the dreaded plague so rampant in India had not yet made its appearance in Burma. But two days after our arrival the plague broke out in Rangoon and numbers of deaths were recorded daily.

The city of Rangoon is one of the most cosmopolitan in the world. Though in reality a Burmese city, the number of Burmese inhabitants are less than the combined number of Chinese, Muhammadan and Hindu inhabitants. Every religion under the sun is represented there, and, as a rule, in large numbers.

The Buddhists have many splendid golden pagodas; the Muhammadans have fine mosques; the Hindus their strange looking temples; the Chinese, many Joss houses; the Zoroastrians and Jews, their well-built fire temples and synagogues; the Christians of every sect, their various churches and meeting places. I should imagine there was no place in the world where one could study the customs and rules of different religions so well as in Rangoon.

Each day in the week seemed

to be a feast or fast day of one or the other of the religions. I saw the festivities of four different New Year Days. The Buddhists celebrated this day very much as the Carnival is held in France and Italy—but instead of throwing confetti, they pour water on each other. No one is respected on that day, not even the highest dignity of the land, and the only way to escape a ducking is to shut oneself in the house.

The Hindus have even a more disagreeable way of celebrating their festal day, for they throw a red fluid on each other which remains on their clothes for some time to come.

The Muhammadans celebrate the day in a more dignified manner, and instead of trying to ruin their neighbor's clothes, they try to outshine him in the gorgeousness of their raiment. They don their very best robes and fezzes embroidered in gold, and pay each other visits and pass the day in merrymaking.

The Chinese New Year reminds one of the American Fourth of July, for crackers and fireworks form the leading feature.

It would fill a book were I to

describe all the remarkable religious customs that I saw in Rangoon, and as my desire is to confine myself as closely as possible to the narrative of my experiences among the Indian Bahá'ís, I will return to my friends whom I have left welcoming me on the pier.

I stayed in Rangoon at the house of Syed Ismael Shirází and his father, Syed Mehdi, Persians, formerly of Shiráz. Their house is a very large and handsome one, and here the meetings were held on the same evenings as those in Bombay.

I should like to speak here of the great hospitality and kindness that was shown to me during my three months' stay in Rangoon by the two noble gentlemen whose guest I was. It was largely through their earnest solicitations that I made my stay much longer than I had intended, and they did everything in their power to make my visit a pleasant one.

Here the Bahá'í movement has achieved perhaps its greatest triumph, for in this most cosmopolitan of cities one is able to see representatives of six great religions sitting side by side at a common religious meeting and united in a true spirit of love and brotherhood.

The meetings, as I have stated, are usually held three times a

week, but during the whole of my visit we had meetings every evening, and there was scarcely a time when the room was not well filled often to overflowing so that many had to sit in the garden. It was a wonderful and inspiring sight to see the room filled with Buddhists, Muhammadans, Hindus, Christians, Jews, Zoroastrians, and even an occasional Chinese. Strangers came to make inquiries not only at the evening meetings, but also at all hours of the day: eight o'clock in the morning not being thought too early in the Orient to seek for spiritual knowledge. Large numbers of Christians, both native and English, came to see me; most of them came, I am afraid if not to scoff, at least to criticize, but some remained to pray. There were both Roman Catholics and Protestants who became Bahá'ís during my visit, and one of them was a missionary. Who, possessed of an open and unprejudiced mind, could help but be impressed at seeing that marvelous example of Bahá'í unity so strikingly shown forth every evening?

"I can not believe," said a missionary to me one night. "that all these men are really Bahá'ís."

"It is easy enough to find out," I replied. "you have but to ask them." The answer he received left no doubt on that score. The

Bahá'í is never a lukewarm believer: he has good reasons for his faith and he knows how to express them.

There was, naturally, some opposition to my presence in Rangoon. The Roman Catholic priests forbade their flocks to come to the meetings, the Protestant ministers spoke against us. A Muhammadan Mullá preached openly in a city square, warning the Muhammadans to keep away from the Bahá'ís who possessed a power able to turn them away from the true faith. One ardent Buddhist used to come to the meetings with the sole purpose of drawing away the Buddhists; a Hindu came regularly to interrupt and argue against us. Perhaps one of the most remarkable cases of opposition was that concerning a young Jewish soldier of the British Army. He had dropped into one of our meetings, and becoming interested, had returned again and again, and finally announced that he had become a Bahá'í. He was a very ardent one for he used to talk to his fellow Christian soldiers, and soon our meetings were made more interesting. Certainly a new touch of picturesqueness was added by having several young soldiers in their white and gold uniforms. Some sailors from the many foreign ships lying in the harbor also attended.

But to return to our young Jewish friend. It seems that great efforts had been made by army missionaries to convert him to Christianity, but without success. He had always remained true to the faith of his fathers. When, therefore, it became known that our young Jew had become converted to something that was not called Christianity, and was actually preaching it and converting others, great consternation and indignation were aroused.

One night our meeting was interrupted by three or four young soldiers entering, one of whom was an Evangelist who held revival services in the Army. He began in an excited manner to preach against the error into which his friends had been drawn. He challenged me to answer him, and when I tried to do so in a quiet way he would not listen, but continued his invectives, finally surprising everyone by falling on his knees and bursting forth into emotional and impassioned prayer, calling upon Heaven for some miracle to turn his friends away from what he deemed error. I felt very sorry for him, for he was evidently in earnest. I felt sorry, too, that there still exist in the world such narrow and bigoted spirits who have distorted the broad charitable spirit of Christ's teachings into something so different.

When the Evangelist had finished his prayer he called upon the three Bahá'í soldiers to leave their evil surroundings and return with him to the barracks. They remained fixed in their seats, and the poor man was obliged to confess himself defeated and to go away. "I wonder," said the Jewish soldier to me afterwards, "why this man who has tried so hard to make me believe in Christ, is so angry now that I do believe in Him." Alas, it is too often the Christ of the creeds that one is asked to believe in, and not the Christ of humanity.

There were many interesting incidents which occurred during my long stay in Rangoon but were I to speak of them all, there would be little space left to recount my experiences in other Indian cities. I will mention but one or two others.

One day, soon after my arrival, an Englishman called to see me and questioned me minutely about my object in coming to Rangoon, and what the teachings of the Bahá'í Faith were. He seemed interested in my replies and came again and again, finally saying that he believed all I told him was the highest and most beautiful Truth, and he could accept it all and call himself a Bahá'í.

Then he went on to say: "I

must now inform you who I really am. I am a member of the Rangoon secret police, and it was my duty to find out about you, to see if your mission in India was a peaceable one, and one that would not lead to a native uprising. I little thought that my investigation would lead to my ultimate conversion." Mr. R. proved himself to be a kind friend and a devoted Bahá'í during the rest of my stay.

The friendly protection of the Bahá'ís by the police in India is not a thing to be despised, for on one occasion it has been shown that, though India is governed by such a progressive and enlightened country as Great Britain, persecutions for religious beliefs are possible. I shall have occasion to speak later of a Bahá'í who narrowly escaped a martyr's death in the city of Mandalay.

How easy it is to excite the fanaticism of a crowd. I remember the anxiety of my friends one night while we were holding a meeting. Diagonally across the street from us was a Muhammadan mosque, and on that evening a large meeting was being held in front of it in the open air, the Imám preaching from the porch and the hundreds of Muhammadans standing or squatting in the road. The preacher's voice was so loud and clear that we could hear it across the road, and my

friend told me he was preaching against the Bahá'í movement. I looked across and saw by the flaring light, the excited face of the Mullá waving his arms about, the swaying forms of the white-robed figures on the ground, and I heard the pious ejaculations with which the speaker was occasionally interrupted. Ah, I thought, it needs but one word from that man to bring about a Bahá'í massacre. Even the fear of the English police would not restrain that crowd, now worked up to the white heat of hatred and fanaticism.

In violent contrast to this fanatical spirit existing in all the religions in India, is the spirit of liberality, charity, and broad-mindedness among the Bahá'ís. Not once have I come across the least tinge of bigotry and narrowness and this is the more wonderful when one considers that most of its adherents have been brought up in the strongest atmosphere of fanaticism.

To us, brought up in the broad spirit of Western thought this should be a constant lesson if we are ever tempted to show an intolerant spirit to any who do not think as we do. Consider how difficult it must be for a Muhammadan to acknowledge that there

could be anything of truth in religions such as Brahmanism or Buddhism, which he has always regarded with abhorrence as rank idolatry.

"Think of it," once said a Persian Bahá'í to me. "I once thought I was polluted if I was obliged to shake hands with a Christian—now I am glad to shake hands with all the world."

What a great and noble work are these pioneers of the Bahá'í religion doing! They are laying the foundation of a mighty edifice which shall endure throughout all ages. The stones of love and harmony and unity and brotherhood which they are laying shall never be swept away, but the human race shall rise upon them to higher things—to its true destiny.

I left Rangoon in a rather exhausted condition; for the strain of talking to people day and night and of spending three months in extremely hot weather was very great. It often happened that our meetings would last until one o'clock in the morning, and our meals were held at most irregular hours whenever the coast was clear, and there were no visitors.

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This article is the third in a series relating to the author's early Bahá'í journey to India.

## WITH OUR READERS

**E**DNA TRUE, who contributes the leading article, "How the Bahá'í Has Discovered True Faith", was recently elected to the Bahá'í National Spiritual Assembly and for a number of years was secretary of the Bahá'í Inter-America Committee. She now has been appointed chairman of the Bahá'í European Teaching Committee whose responsibility it is to establish the Bahá'í Faith in ten countries in western Europe. We understand that Miss True is about to leave for Europe and that one of the many objects of her trip will be to strengthen European headquarters of the Bahá'í European Committee at Geneva, Switzerland. For many years there has been a Bahá'í International Bureau at Geneva directed by Mrs. Anne Lynch and others who preceded her. The European Teaching Committee will work in cooperation with the International Bureau. This is Miss True's first contribution to *World Order* magazine and was presented as a talk at one of the public meetings held at Bahá'í headquarters in Wilmette last winter.

Louise Groger is a new contributor to *World Order*. "Religion, Too, Evolves" was first given to the public as a radio address. When we asked Mrs. Groger to tell us something about herself she generously shared her experience in learning about the Bahá'í Faith. She writes: "The fact about me that would probably most interest the majority of your readers is that I am a Bahá'í as the direct result of a visit to the Temple.

"In 1935 my daughter and I were

visiting her grandparents in Chicago. They had been residents there only a short time themselves and in their explorations of the region had discovered the Bahá'í House of Worship. It intrigued and attracted my mother very much, though, being a devout Catholic, she has never been interested in investigating the Faith. But while my parents lived in Chicago they made a point of taking their house guests to see the Temple. So Theresa and I were taken to Wilmette.

"At the time the building impressed me only as a promise of great beauty and a point of sightseeing interest. The guide's discussion of fulfillment of prophecy, etc., seemed very Protestant to my Catholic mind. But the principles he spoke of, of racial and religious equality and the promise of world peace, were completely in accord with my own thoughts on these subjects.

"After we left the Temple I found myself in a fever of desire to return to it, to know more about this Faith it represented. The guide had said only Bahá'ís were allowed to assist in financing the building. I found I wanted very much to help finish that one quickly and hoped some day to see one erected in San Francisco. Revisiting Wilmette before we would leave for home would be difficult so I wrote, inquiring about the possible existence of Bahá'ís in San Francisco and asking for further information about the Faith.

"When we arrived home the answer I had been anticipating was not here. In a few weeks I wrote again.

After what seemed a very long time a letter came from the secretary of the San Francisco Assembly giving the time and place of Bahá'í public meetings here.

"At the end of somewhat more than a year of listening, reading, and praying for guidance I decided to chance being able some day to measure up to Bahá'í standards and asked to be accepted as a member of the San Francisco Bahá'í community. Since then five other members of my family have become Bahá'ís and two small nieces are studying in the children's class here.

"If such instances are at all numerous among the many people who visit the Temple each year, the day will surely come when the Bahá'í community will be an evidence that, as 'Abdu'l-Bahá promised, "the Temple will be the greatest teacher."

This month's editorial, "Bahá'ís Stand Firm in Their Faith" by Gertrude K. Henning seems a natural supplement to Mrs. Groger's letter though the two compositions were written quite independently of each other.

In his "Parable of the Nine Springs" Duart Brown has chosen an age old device for pointing out one of the basic truths of the Bahá'í Faith. Our readers will remember two recent contributions by Mr. Brown—"Deep Shadows in the Orient" and "From One Service Man to Another". Previously he had contributed a poem, "Light of Life". Mr. Brown's present address is Redwood City, California.

"A Divine Administrative Order" is the fifth and last in Glenn Shook's "Youth and the Modern World" ser-

ies. Each article in this series is complete in itself and all discuss problems which thoughtful youth, and many older people, find puzzling. The titles previously printed are: "The Decline of Mechanism", "Mysticism and its Implications", "Meditation and the Modern Mind", "Elements of a World Community". Professor Shook's home is in Norton, Massachusetts where he teaches physics in Wheaton College.

"Rangoon" is another chapter from Sydney Sprague's book (long out of print) about his experiences as a Bahá'í pioneer in India and Burma some forty years ago. In the preface of this book Mr. Sprague wrote: "It is chiefly at the request of certain of my friends that I have written this account of my experiences in India during the year 1905. I have confined myself, as much as possible, to relating my intercourse with the Bahá'ís and what the Bahá'í Cause is doing in India and Burma. . . . I feel sure that what the Bahá'í Movement is doing in India to promote the Cause of unity and friendship among people will interest all thoughtful people. Everyone who has looked into the matter at all, must acknowledge that the Bahá'í Movement is enlightening and educating people in a very wonderful manner. . . ."

In the forty years since this was written the Bahá'í Faith has made great growth in India as in other countries. The Centenary survey made in 1944 listed twenty-seven localities in India where there are local Spiritual Assemblies and three in Burma, and many other places where there are small groups of believers.

—THE EDITORS

# WORLD ORDER

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## Greater Than Any Nation

HORACE HOLLEY

DEAR friends of universal peace, no American can come here to the city of Washington from a residence anywhere else in the United States without being impressed very deeply by this symbol of the great power which America has become, a power which is outstanding among the nations and peoples of the world, a power which if it becomes allied with a great moral purpose and becomes the servant of universal justice, can contribute more than any other people to a reformation of the tragic conditions which exist today.

And no one can enter a hall which is dedicated as a Hall of Nations and look upon these panels which depict the variety of the life of the many peoples of East and West without feeling with great poignancy how bitter and anguished is the cry that arises from the hearts of all these other peoples for some kind of assistance and encouragement, that they may reach up their

hands and feel that they are part of a sustaining strength before they sink down in the desolation of a hopeless time.

In our yet unsuccessful pursuit of universal peace, we have uncovered certain conditions, certain obstacles and requisites which far exceed the capacity of the resources which so far have been publicly devoted to the cause of peace. There are five of these conditions or requisites which I will briefly summarize so that we may share together a rational basis on which to lay the appeal for consideration of the spirit and program of the Faith of Bahá'u'lláh.

The first condition is that universal peace is not an optional policy nor a deferable ideal. In 1919 when the nations were given their first supreme opportunity to lay the basis of universal peace, a great majority of the peoples of all lands were not yet awakened to the dire menace of the disorder that has overtaken mankind, and therefore they felt



justification in maintaining the attitude that universal peace, while it might be a most desirable and worthy ideal, could be deferred as a practicable policy until some later and more convenient time. The result was, in that prevalent atmosphere, those who strove for a peace settlement at Versailles created a League of Nations which was expected to be a strong contribution to international peace but which possessed a structure leaving to each participating nation the right to make its own vital choice at every crucial time. In other words, the majority of peoples considered that world peace was a deferable ideal and an optional policy.

Today we realize that it is rather a question of saving a household given over to a consuming flame or finding the ways and means to prevent a flood from overwhelming the city of man's life. We do not defer action when we realize an emergency of that type. Nor can we defer action in relation to universal peace, when we realize with every faculty of our being that the dislocation of the life of the nations, the races, and the classes has brought about a condition which can lead to even greater destruction than the two World Wars.

The second requisite is that peace cannot be a partial or a limited affair. We cannot establish peace for two or three nations or peoples and leave outside that realm another world of darkness and retain the blessing of peace for the more powerful or privileged nations which believe that by their own unaided efforts they can retain the foundation of human existence.

Peace is universal and peace is organic and, if in the world today, we say that such and such a people or nation cannot be permitted to have association as equals with the other nations and peoples of the world, let us realize that a physician dealing with an ailing body does not consider that his professional work is done if he estimates that seven-eighths of the body is healthy but that one-eighth of the organism is seriously infected and that somehow he can isolate the infection so that it will not seep into the rest of the organism. The condition of health and the basis of association between peoples and nations is that which comes into being when there is a true world order to which all the nations and peoples are invited to join.

Any nation which will accept that invitation and endeavor sincerely to live up to the terms of its association with other nations

for universal peace, that nation has been forgiven by God Himself for any of its historic errors, sins or crimes; because the determining point is that if we have a sense of suspicion and aloofness which prevents us from cooperating with others on terms of equality, we disclose our unfitness for the association. But if we are ready to participate and make our contribution to the one ideal, then it means that somehow we have attained a condition which others may recognize as one of fitness to work with them.

Therefore, my friends, let us not overlook this requisite that universal peace must embrace the peoples and nations of the entire world, and it cannot be a privilege and a superiority of North America or Europe or any other limited area of mankind.

The third condition or requisite is that universal peace cannot be produced by any international body possessing less authority and sovereignty than any or all of the present national states. That was the fatal weakness of the League of Nations. They used the term "peace" but they did not create a world. They retained the separate and exclusive national units. They retained them because they would not share the sovereignty of their nation and set up a higher sovereignty for mankind as a whole.

Now peace is not a by-product of any national policy. It is not something which we can do inadvertently while pursuing a totally different goal. We cannot strive to realize the full power and wealth of our own people as a separate unit and at the same time render true service to the cause of peace.

The world is greater than any nation and mankind is greater than any nation or people. Therefore, this requisite of peace is of vital consequence because it means that we cannot have in this world any real and valid hope that our ideal of peace has been achieved until the nations and peoples have created a world sovereignty which shall be supreme and from which every nation shall derive a secondary and dependent sovereignty adequate for its domestic affairs. The work done at San Francisco did not produce this fundamental requisite of international peace.

International peace will remain ineffective if whatever international body is set up functions only through the formal political channels which remain neutral to the fundamental claims of economics, social philosophy, culture and religion. The time has passed when we can isolate aspects of reality, and by giving them separate terminology and organization consider that

we have bounded off that realm of reality and made it immune to influences from outside. We cannot have an abiding political structure which is not fully superior to the economic order of the people over which it has jurisdiction.

We cannot have a world sovereignty until we have in that body not only the authority but the power and the capacity to bring together all competitive classes, all diverse philosophies of living, all unrelated claims, from whatever source they arise, and judge them according to the new world standard, approving those things that are of benefit to all humanity and preventing the further operation of those things that exalt one people or nation or class above the others and so make for a new dislocation in the life of mankind. Universal peace implies one standard of truth and justice to which all human affairs can be referred on the practical basis of that which is most useful to world order, and those things that are useful will be the economics or the social philosophy of our future years.

The last requisite is a new spirit in man himself. Whatever type of international structure is raised up to promote and sustain universal peace, no matter how perfect its constitution may be, no matter how complete its state-

ment of functions and purposes, no matter how many and intricate are its service organizations, it will not have effective life unless there is a regeneration of human beings themselves.

We cannot find a substitute for the qualities and the attributes and the virtues of the human soul. We cannot produce a corporation and endow it with our virtue and become immune, if in the achievement of its corporate purpose that body which we have established contravenes the fundamental moral law. We can't have universal peace without the conception of a world, a world organism. We cannot have a world organism without world men and women. That is how humanity has evolved from its lower stages and the primitive conditions of the past. From age to age human beings have been given a larger vision and made to feel themselves responsible participants in a larger and larger social unit.

Now the world is full of national men and women, and that is why we have strife and war because national men and women are those who are conditioned to that particular social unit and they obey its needs and behests with the fervor of those who would sacrifice themselves for Almighty God.

We need a world man and a world woman, who will have the

sustaining force that can take even an imperfect instrument and use it in the name of justice and humanity and lay an enduring basis for universal peace.

Now, where is there in the world any force or combination of forces accessible to the nations and peoples that can realize these conditions of universal peace? They can make charters, but can they regenerate the human soul?

This is not the first age in which society has undergone disintegration and the spirit of man has lost what it had raised up in the past. This is not the first time when human beings have divided against themselves and gone down in the great bitterness and sorrow of mutual defeat. That which raised up the world from the depths of the degradation reached by the ancient Roman Empire was the divine and spiritual force that was manifested in Jesus as the prophet of God.

Through Him there came to human beings a truth, which when they accepted it, which when they sacrificed themselves for it, raised them up to the level of the truth itself and made a new people, a people that could live according to standards of fellowship and justice in complete contrast to the dishonor and despair of the world.

It is vitally important to real-

ize the full meaning of that episode of the Roman Empire and the coming of Christ because we have in our own historical experience the Way by which alone the world can save itself, when men lose hope and by their human capacity are unable to arrest themselves from the abyss in which their own blindness and materialism have plunged them.

Bahá'u'lláh came to the world about the middle of the nineteenth century, and He brought a spirit and a truth which identifies itself with the essential purpose of every prophet of the past, but in accordance with the principle of progressive revelation unfolded to this age, in addition to the truths that Christ could reveal to the people of His day, certain organic principles that pertain to the regeneration and reordering of human affairs. The supreme principle which He revealed was that of the oneness of mankind, and that means all the scattered peoples and races, all the languages, all the classes, all the denominations and sects, all the diversities of human beings in East and West have attained the full degree of the principle of variety which was the condition of life in the past.

Now therefore the law has gone out summoning these sundered and separated peoples together to form the body of

mankind. That is what the spirit of Revelation means for every responsible human being today, that the fruit and the outcome of every teaching and every devotion of the past is fulfilled now as we come together as brothers in humanity, as co-workers to produce the structure of world order and the body of international peace.

Men of the tribes of the past could not attain a higher and farther outlook until the spirit had gathered them up and identified them with the principle of human progress under the guidance of God; nor can we reform ourselves and eliminate those prejudices of nation, of class and creed which tear our hearts to ribbons until we meet with our fellow human beings in worship before the throne of the one God, who is the Father of mankind.

This is the promise; this is the assurance which every prophet of the past gave to his people. This is the day toward which the spiritual soul of the great ones always turn, and we need not feel that in a new name, Bahá'u'lláh, there is anything that is alien to the pure truth of our own prior revelation, when we realize that Bahá'u'lláh for the capstone, the arch of His teaching, has made it clear to the mind and heart of modern man that in purpose, in aim, in spirit, in consecration, in

mission, all the prophets that have come from God are one being and have given the world one revelation in successive stages of human evolution.

So it is that our prophet cries to us through the lips of Bahá'u'lláh and in Bahá'u'lláh we find the prophet of the people to whom perhaps we have been alien all our lives, and in this identification of the spiritual core of life, the recurrence of the one wonderful phenomena and agency of truth, we have our relationship not to an exclusive tribal deity, not to a theological conception that has been invented to give some people a certain advantage, but we have a relationship to the Author of our own being and the Creator of all mankind.

Therefore in the final word of suggestion which I would like to share with you is this truth: that peace is in reality a divine creation. It is an order of virtue and truth that has descended into this world from a higher realm and when we take this step from our doubt, from our selfishness, from our fear, from our ignorance; take the step from the disordered world which men have created to the universal world which God has created for the human spirit, we have entered the realm of universal peace and we have reached out our finger and we

have touched a power that will realize its purposes through us and through all other human beings and which will bring a blessing to every Government, to every organization on the face of

the earth, willing to become a servant and promote the principles of universal peace.

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Address delivered at Bahá'í meeting held in Hall of Nations, Washington Hotel, Washington, D. C., December 5, 1945.

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Today the world of humanity is walking in darkness because it is out of touch with the world of God. That is why we do not see the signs of God in the hearts of men. The power of the Holy Spirit has no influence. When a divine spiritual illumination becomes manifest in the world of humanity, when divine instruction and guidance appear, then enlightenment follows, a new spirit is realized within, a new power descends and a new life is given.

It is like the birth from the animal kingdom into the kingdom of man. When man acquires these virtues, the oneness of the world of humanity will be revealed, the banner of international peace will be upraised, equality between all mankind will be realized and the Orient and Occident will become one.

Then will the justice of God become manifest, all humanity will appear as the members of one family and every member of that family will be consecrated to cooperation and mutual assistance. The lights of the love of God will shine; eternal happiness will be unveiled; everlasting joy and spiritual delight will be attained.

—‘ABDÚ’L-BAHÁ

# The Way of Fulfillment

MARION HOLLEY HOFMAN

THE central theme of the Bahá'í Faith, that religion has been, is and must ever remain the dynamic power advancing civilization, is a concept alien to the twentieth century. As the French novelist, Rolland, has put it: "Faith is one of the feelings which a too civilized society can least forgive; for it has lost it." Indeed, it is almost impossible to talk about religion at all, for the very words which are basic to the discussion—faith, spirit, God cannot be spoken without being woefully misunderstood.

Our generation is prone to think by exaggeration and opposites. For some, the whole idea of religion has lost its meaning; it is felt to be supernatural and fantastic. By them, the existence of God is not given serious consideration, while religion itself is understood only in terms of ritual, institutionalism, and dogma which the most advanced minds long ago rejected. Harold Laski has spoken for persons of this persuasion; "The decay of the religious spirit," he writes, "is the natural outcome of historical causes it is now impossible to reverse upon any serious scale." For such persons as these, and their number is ample, humanity

in its evolution long ago passed the stage where it need give any thought as to the truth or necessity of revealed religion.

There is, on the other hand, the party of tradition. It matters not whether one looks to a Western or Eastern country; it is easy to discover those who are loyal, indeed fierce protectors of literal interpretation. For this group God does in truth exist, anthropomorphically, in the very image and likeness of man. And simultaneously with such a Creator, there is also a complicated and ancient structure of religion, inherited, static, and unchanging which, like a dam, would hold back the flood of men's progress in science and society.

For a Bahá'í neither one of these positions is acceptable, for neither of them seems to him realistic or in conformity with the facts which surround us.

Here is a universe infinitely vast, functioning by laws of design, motion, and rhythm; by patterns which recur in infinite order and complexity, sun and atom, large and small,—existing without man's aid and beyond the scope of his understanding. To ascribe all this to accident must indeed stretch the imagina-

tion! As 'Abdu'l-Bahá, Son of the Founder of the Bahá'í Faith, wrote to Dr. Forel, a Swiss scientist; "The wise and reflecting will know of a certainty that this infinite universe with all its grandeur and (perfect) order could not have come to exist by itself . . . Motion without a motive force, and an effect without a cause are both impossible . . . (A) process of causation goes on, and to maintain that this process goes on indefinitely is manifestly absurd . . . (It) must of necessity lead eventually to Him who is . . . the All-powerful . . . and the Ultimate Cause . . ."

For the Bahá'í, as for Emerson, God exists! It is the primary truth of life and creation. But by this we do not mean the God created by man in his own image, a God who changes with the times, reflecting merely the capacity and customs of a people. In the words of Bahá'u'lláh, "God . . . should be realized as the one power which animates and dominates all things, which are but manifestations of its energy."

Beyond this realization, the awareness that a Creator exists, no man can go. To conceive for God a form or shape, a place, or any absolute qualities, is to build up a product of human fantasy and invention. For the part can never understand the whole, nor the created comprehend its Crea-

tor. To a Bahá'í the nature, the reality of God is great and good beyond our comprehension.

In this the Faith agrees with a view expressed by Professor Einstein: "It is enough for me," he said, "to contemplate the mystery of conscious life perpetuating itself through all eternity, to reflect upon the marvelous structure of the universe which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifested in nature . . ."

Yet, must we stop here? Is this the limit of our understanding? Shall man, whose distinctive power is his intellect, be thwarted upon the very threshold of discovery? And what usefulness could there be in a belief which, if it were to stop at this point, would have to be described as vague and nebulous?

It is to this crucial area of human experience, the point at which man makes contact with his Creator, that the Bahá'í Faith brings its most valid contribution, which, if it be generally understood and accepted, will transform the lives of our generation and readjust their world wide relationships.

Bahá'u'lláh, Founder of this Faith, has said in a cryptic and challenging sentence: "The root of all knowledge is the knowledge of God, but this is impos-



sible save through His Manifestation." It is in this sentence that we touch the very heart of Bahá'u'lláh's message, for the principle or creative law which it contains is the distinctive and wholesome basis of His teaching. We Bahá'ís call it the law of progressive Revelation, the law that, at significant periods of humanity's need and development, the Prophets of God have always appeared and will always appear throughout the evolving course of history. That there is a periodic appearance of those who announce themselves to be God's Messengers is, we believe, thoroughly substantiated by the record. The fact that Moses, Buddha, Zoroaster or Muḥammad lived and taught is verified and undeniable. Their transforming effect upon the lives of millions of followers is equally authenticated. The primary and unparalleled influence of Christ, as the exemplar and the impetus for centuries of Western culture, must be vividly appreciated by anyone who takes the time to consider it.

Here, in the lives of these unique and peerless Figures, some of whom I have named, we may, if we wish, study at first hand the purposes and achievements of those whom Bahá'u'lláh has called Divine Educators. Like mountain peaks they rise above the horizon of history, nor

can any individual be found to equal them in all the ranks of mankind's most distinguished and acknowledged leaders. With whom shall we compare them? Certainly not with military or political leaders, no, not even with artists and philosophers. For in Bahá'u'lláh's words: "Every one of them is the Way of God that connecteth this world with the realms above, and the Standard of His Truth . . . in the kingdoms of earth and heaven. They are the Manifestations of God amidst men, the evidences of His Truth, and the signs of His Glory."

Bahá'u'lláh has unfolded a tremendous vista. He has shown us the basic law of society's progression. Like the eternal recurrence of spring to our planet, on which we may rely no matter how severe or prolonged the winter—just so, in the life of mankind, the great cycles are repeated. Like the spring, summer, the fruition in harvest, fall, and winter—the cycles of civilization are born, flourish, decline, and are renewed. And just as the purposes of God are fulfilled in this physical universe, which derives its very energy and life from the central orb of the sun,—in the same manner humanity is sustained and revitalized by the central orb of the spiritual sun of

God's creative purpose, through the eternal reappearance of a power for which we have no better names than those which Christ gave it; the Holy Spirit, the Word of God.

The basic law which Bahá'u'lláh has revealed is simply this: that from age to age, in periods of about one thousand years, this Divine Power, this Word of God, is renewed among men. And this is accomplished through the person of a human being who becomes the Mouthpiece and the Messenger of God.

While in San Francisco in 1912, 'Abdu'l-Bahá gave this explanation in His talk at Temple Emanuel. I quote: "What then is the mission of the divine prophets? Their mission is the education and advancement of the world of humanity. They are the real teachers . . . the universal instructors of mankind. If we wish to discover whether any of these great souls or messengers was in reality a prophet of God we must investigate the facts surrounding his life and history; and the first point of our investigation will be the education he bestowed upon mankind. If he has been an educator, if he has really trained a nation or people, causing it to rise from the lowest depths of ignorance to the highest station of knowledge, then we are sure that he was a prophet. This

is a plain and clear method of procedure, proof that is irrefutable. We do not need to seek after other proofs."

Today we live at the culmination of an age-long evolution. We stand on the threshold of new and immense development. Surely, this is the hour for a renewed vision, and for a mature application of enduring spiritual principles to the complex and world-wide problems which we face.

Bahá'ís believe that the laws of God do not fail. The hour of need is the hour of fulfillment. Through Bahá'u'lláh, the Glory of God, as through all the Messengers of the past, God has once again revealed His purpose and renewed His power for the guidance of mankind.

In the words of 'Abdu'l-Bahá: . . . "The medieval ages of darkness have passed away and this century of radiance has dawned. . . . Shall we remain steeped in our fanaticisms and cling to our prejudices? . . . Is it not preferable to enjoy fellowship and unity; join in . . . praise to the most high God and extol all His prophets in the spirit of acceptance and true vision? Then indeed this world will become a paradise and the promised Day of God will dawn."

# BREAKERS OF THE DAWN

SALLY SANOR

INTO the history of man, sometimes in our lifetime, and sometimes years removed, but recorded for our fascinated study, come rare and heroic moments. And in one of those moments may be heard a voice which speaks into the blackness of a manmade night to describe the wonders of a day just breaking.

Such a voice was Abraham's, calling a pagan people to the worship of one God; such a voice was heard when the Christ spoke of brotherly love in the Roman-controlled, hate-dominated country of Palestine; or when Muhammad called out across the wilderness of Arabia for men to forsake the idols of their fathers, to offer allegiance and devotion to the one true God.

These were magic moments, and they have passed into history now. But the cycle of day and night and dawn continues, and man continues to need someone to point the way, to herald the day. It usually happens that when someone does voice the unuttered hopes of humanity, most of his hearers turn in violent scorn to persecute him, exile him, imprison or kill him.

Throughout our history there are men who stand out as the bringers of light, as the ones who break the dawn of the new day. They work out of chaos and superstition into orderliness and intelligent thinking. They are the men who speak of things almost foreign to us—so far away from a consideration of things spiritual have we grown.

Just at dawn on the 29th day of May in the year 1892, there died at

'Akká, Palestine, at the foot of Mount Carmel in the Holy Land, an exile of Persia, a political prisoner of Turkey.

Nothing unusual happened that day; no great cataclysmic phenomenon of nature occurred. This prisoner had had a fever for many days, and he knew it would be a matter of a short time before he left his family, his friends, his prison wardens and this earth. It was a quiet time; and the grief of those he left was a deep, endless, quiet grief.

The world was getting ready for the new century, and it did not notice so small a thing as the death of a Persian exile. And that was the way it happened; that was the way Mirzá Husayn 'Alí, titled Bahá'u'lláh, died. Oh, a number of important people went to the funeral, but no urgent, hysterical word flashed out to the world that a prophet of God had left the world of humanity.

It was simple. A very old man of seventy-five years had lived, had made a momentous declaration, had been put away safely in prison, and, at last, had died.

His life had been one of torture and pain, but He wrote of beauty and love. His concern was for all of humanity, but He was kept isolated from the world. He loved flowers and the fresh green of trees, but his home was a bare prison cell.

He was an exile, but His countrymen set out across the desert wastes to gain no more than a wave of a hand from a window of the prison fortress.

It all began in Persia, just after

sunset on the 23rd of May in 1844, when a young man said "I am the Báb, the Gate to a new day approaching", when this youth of twenty-five said "I am the Primal Point, the Herald of One Whom God will make manifest in the fullness of time."

The world was listening for a voice at that time, but this youth spoke in a foreign tongue, and the English-speaking peoples could not understand; this youth spoke of love of all men for all men, and the peoples of the world had established too well their institutions of hate.

So the government had Him shot in order to eliminate the trouble He was causing. Trouble? Well, I suppose it was; He spoke of brotherhood and love. Even now that doctrine is in disrepute. So he was shot. But the Gate through which the truth of God must pass had been flung open.

That was in 1850, and the herald of the dawn was gone. His body was thrown out for the animals to eat, but His words rang clearly across the countries of the Near East. "The time is fast approaching for the advent of Him whom God will make manifest."

In 1863 came the declaration that the time had come, that the Promised One lived. This was the prisoner, Bahá'u'lláh. This was a man born a nobleman, living as an exile, claiming the position of King of Kings. This was a man kept isolated from the world by two great sovereigns, but who so influenced a changing world that the sun shines forever on lands where men find a new name on their lips, the name Bahá'u'lláh.

From this prison He wrote to the kings and rulers of the earth, entreating them to awaken from their sleep, to busy themselves in preparation for

the new day. In His prison room He wrote of the establishment of peace in the world, of the necessity for a world court, for an international police force, for the elimination of those prejudices which so haunt our lives.

Inside this prison, three quarters of a century ago, this exile having no contact with the outside world, having no discussions with men of scientific background, living in isolation without the benefit of conferences with men of political vision, this prisoner wrote of an international auxiliary language to promote the understanding and the unity of the peoples of the world. He wrote of a broader citizenship in a world evolving from a nationalistic narrowness into an international unit. He wrote of the vital importance of compulsory education throughout the body of humanity.

Outside this prison, the world was unaware of the prisoner who demanded a devotion such as that which the disciples gave to Christ, such as that which emperors sigh for in vain. Outside this prison, though, the world became slowly aware of a new force in the world. In America a war was fought to establish the germ of a new idea of human freedom; in Russia a system of serfdom was abolished; in South America new republics grew and cast off their role of dependence; in England a literature spoke of economic freedom. The whole of the physical world changed its shape. Ships sailed under the seas, and voices spoke through an ocean. Airplanes filled the skies, and miles became hours.

New words and phrases swept over the prison walls and found their way into the speech of men—words and phrases such as "world citizen", "one

race—human”, “interdependence of nations”, “oneness”, “world peace”.

When the prisoner died, the world was unaware that He had written that men must, by their own volition, evolve into the international pattern as provided in the plan of God. But fifty-three years later, the force of events gathered together the representatives of fifty-one nations to plan a charter which would attempt to establish a world unit—peace in that unit—a peace fortified by a world court and education.

He wrote of many things, this man who called himself Prophet. He wrote always toward the core of unity and peace. He explained many things which had been holding men apart for so long. For instance, He said there was only one religion—the religion of God, which has been revealed in progressive steps during the life of man—and with this, He erased forever any reason for the separation of man on the grounds of religion. He stated that the teachings of these men of religion had varied only in the application of those principles which associate a broader vision to the constantly evolving social consciousness of the body of humanity.

And the men who believe in Him, who call themselves Bahá'ís, hold a greater reverence for these prophets of God—these men who promulgated the same spiritual truths, whether they used a Hebrew, an Arabic, or a Persian language for their medium of communication—a greater reverence than those who profess loyalty to the institutional narrowness of a sect of the larger message.

He was a rare man, this exile of 'Akká. He explained the mysteries which men had conjured up, and then He said that in the end one must

find out for himself whether or not what He had said was true.

He looked upon all men with such great love that He charmed His prison guards and it was necessary to change them frequently.

He was a guest of the world during the years 1817 to 1892. His host was most unwilling and ungracious. His voice spoke the forgotten words of brotherhood and love, but He was called a stirrer up of strife. His song was the song of peace—and He was exiled and imprisoned. He repeated to the weary world of man the spiritual principles of Christ and Muḥammad. So they tried to still His voice in the penal colony of 'Akká, where they sent the most dangerous of criminals, where conditions were so bad, they say, that birds flying over fell dead. And He planted here a seed of love and flowers—and turned the wastes of 'Akká into a garden of beauty.

When He died on that May morning, the most of the earth greeted this great day of sorrow unaware that He had lived, unmoved that He had died.

The world of humanity looks now to find the dawn of a new day. It struggles painfully and violently in the blackness of a night of unrest and suspicion and hate. Men die for ideals which are unstable and temporal. Men starve while their brothers feast upon the fruit of the land. Bullets fashioned by fathers speed to rest in the hearts of sons.

In the darkness of this night of fear, the voice of the world calls out for the dawn—for the new day.

And Bahá'ís say, “The dawn is here. The night has given way to a brilliant dawn which heralds the brightest day the world has ever known.”

THE modern western world has little taste for the kind of heroism which produces martyrs. For nearly eighteen hundred years there has been no cause compelling enough to justify martyrdom. At one time, Christianity was such a cause. The vision of love and unselfishness which Christ gave was in such contrast to the materialism and selfishness of the Hebrew and Roman worlds that His followers were willing to give their lives for the Faith He gave them. Torture and death could not overbalance the exaltation of spirit which the Faith of Christ gave to His followers.

Today the same spirit can be found in the followers of the Báb and Bahá'u'lláh. The knowledge that God has once again sent His representatives among men to guide them to more abundant life was sufficient to fire the enthusiasm of those who were able to recognize the signs. The Báb and Bahá'u'lláh gave to Their followers a lofty purpose, the bringing of all the races, nations, and creeds of the world into harmony and the building of a civilization dedicated to obedience to God and service to fellow-man. Such

a purpose demands complete loyalty, and Bahá'ís are unhesitating in giving that loyalty.

Western Bahá'ís are conscious of the spirit of the Báb, who, at the death of His infant son, prayed, "O my God, my only Desire! Grant that the sacrifice of my son, my only son, may be acceptable unto Thee. Grant that it may be a prelude to the sacrifice of my own, my entire self in the path of Thy good pleasure." And who, after devoting Himself to giving the teachings revealed to Him, was martyred in Tabriz. They hear the words of Bahá'u'lláh who instructed His followers: "O Son of Man! Ponder and reflect. Is it thy wish to die upon thy bed, or to shed thy life-blood on the dust, a martyr in My path, and so become the manifestation of My command and the revealer of My light in the highest paradise? Judge thou aright, O servant." These Bahá'ís think humbly of the many thousands of Persian believers who gave their lives during this last century rather than denounce their Faith.

The stories of the singleness of purpose, the heroism, and the joy with which these martyrs lived and died must cause those

of us Bahá'ís who live in safety to search ourselves. If we were faced with the choice at this very moment between life without the Faith of Bahá'u'lláh and death, would we betray the message of God for today? Most of us would like to think that we, too, would stand firm.

In declaring that we would be martyrs if necessary, are we not now giving our lives, dedicating ourselves to the Cause of Bahá'u'lláh? From this moment hence, should not all our energy be directed toward obedience to His command, toward worship of God, toward the bringing about of the Kingdom of God for which we have all prayed?

To live so that we never compromise with the irreligion, the hate, the bigotry, or the selfishness of the times requires a new heroism. We must be alert to every opportunity to serve. We must avoid every unworthy thought, every wayward emotion. We must meet every temptation to disobey, to do less than our best, to fail a responsibility with the thought that we would give our lives if necessary, how much easier is this lesser sacrifice, this smaller service. We must never falter nor hold back.

Moreover, we must be filled with such overwhelming love and

faith that we become like those described by 'Abdu'l-Bahá: "These shall labor ceaselessly by day and by night, shall heed neither trial nor woe, shall suffer no respite in their efforts, shall seek no repose, shall disregard all ease and comfort, and, detached and unsullied, shall consecrate every fleeting moment of their lives to the diffusion of the divine fragrance and the exaltation of God's holy Word. Their faces will radiate the heavenly gladness, and their hearts be filled with joy. Their souls will be inspired and their foundation stand secure. They shall scatter in the world, and travel throughout all regions. They shall raise their voices in every assembly and adorn and revive every gathering. They shall speak in every tongue and interpret every hidden meaning. They shall reveal the mysteries of the kingdom and manifest unto everyone the signs of God. They shall burn brightly in every assembly, and beam forth as a star on every horizon. The gentle breeze wafted from the garden of their hearts shall perfume the souls of men, and the revelations of their minds, even as showers, reinvigorate the peoples and nations of the world."

—E. S. H.

# Lady of Tapada, Lady of Lima

EVE B. NICKLIN

Balconies and jasmine-scented patios sound well in poetry and song, but they spelled boredom to women of Lima, Peru. Yearning to be free of narrow confines within garden walls the first women of Lima started the custom of tapada. Today, the Lady of the Tapada is only a quaint design for silver teaspoons, a brooch, a silver bell, yet, tapada is a symbol, I believe, of the Limenas' longing for freedom.

From the sixteenth century to the first part of the nineteenth century the Lady of the Tapada was very real indeed. According to Ricardo Palma, early writer of Peruvian traditions, it is difficult to place the exact date of the beginning of the saya (skirt) and manto (veil) of the tapada. We know that it was the typical dress of the Limenas used in the colonial period, and during the early years of the republic. It never appeared in any other part of Europe, springing up spontaneously in Lima as a mushroom in a garden. In January 18, 1535, Lima's female population did not exceed ten women, all émigrées from Spain. It was from these ten women that the fashion

sprung, and no one disputes the primacy of this exclusive vogue among Limenan women. Strangely enough, the style did not spread out from the city, not even to Callao, the port of entrance two miles away.

When Limenas wore this dress no one could recognize them, not even the most protective husbands and fathers. Early poets declared that with the saya and manto one girl looked as like another as two drops of rain or two violets.

The saya was usually of a deep blue or black. The manto was formed of a large square of black silk. One end of the square was placed at the back of the belt and tied in front. The other end was brought up over the back of the head and down to the waist; held there with one neatly gloved hand. Only one eye was visible, the left one.

The word tapada is derived from the verb, to conceal or to cover. It was for this reason that the Mexican women baptised the Limenas "Las Enfundadas," the cover all. The citizens of Lima nicknamed their women The Tapadas. Women who would not



have dared venture out without chaperone could sally forth for a paseo safely behind their veils. There seemed to be one law, however, that kept the tapada under control. After vespers at seven-thirty, police regulations prohibited any women appearing on the street dressed in her saya and manto.

Most foreigners who married Limenas disliked the custom that muffled their wives in veils, and stipulated that they no longer wear them. The ladies agreed readily enough at the time of the engagement, but whether or not it was faithfully carried out we do not know. One can be sure, though, that the women of Lima never willingly renounced the tapada when the wearing of it meant their freedom.

The men of Lima were not without protest, however. The count Nieva (fourth viceroy of Peru) as well as other viceroys, dictated laws against the use of tapada. But who was a mere man, even a viceroy, to legislate against women's fashions?

At one time, though, it seemed as if the tapada was surely doomed because the church took it in hand. It claimed that many sins were committed because of this "mischievous dress". Hear-

ing of this, the capricious Limenas began a conspiracy among themselves, including even the beautiful Dona Teresa, favorite of the court. The conspiracy was naive enough, for the women simply neglected their men and their homes. The result was that the church meeting was postponed, the tapada was not abolished, and the Limenas victoriously declared, "Business postponed is business won." Husbands were again in favor, homes were no longer neglected, and order reigned again over the city of Lima. It is reported that a wise bishop said, "You meddle in their business and you'll see how far the water reaches you."

Time and French fashions proved more powerful than viceroy and church, for after 1850 the saya and manto were discarded, and my Lady of Lima came out from behind her veils.

The young women of Lima are still seeking freedom—a freedom of the spirit. Bahá'í young women of Peru number no more than those first Limenas who started so strange a custom to gain a little liberty of action beyond their patios. These women of today have a finer motive for freedom, and their influence will be farther reaching. They are

seeking the freedom of all womanhood and manhood from superstition and blind imitation, so that they may discern truth with their own eyes. They are seeking equality with men; yet not dominance, but rather a voice in the kind of government and education that will insure stability for their future families. It is a partnership they want in the building of a better world. Bahá'í young men of Lima, Peru, recognize these ideals as the only foundation for home, country and world.

These young men and women with the help of interested friends have formed a Universal Friendship Club—a workshop to put into practice some of their ideas. The administrative functions of the club embody the plan of equality not only of men and women but of all races and nationalities. The cultural chairman is a Bahá'í young woman, and she with the help of the honorary president, is in charge of a course of study in human relationships. The secretary of the club is keeping an attractive album of questions and answers under discussion—such questions concerning preparation for life partners and parent-child education. The secretary is also an artist and is painting a representa-

tive cover page of a young man and woman holding the reins of responsibility. On the inside cover page are the words of Bahá'u'lláh: "The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven."

The club also participates in such activities as social service. In December, 1945 they contributed clothing to European children. The young men bought the wool and the young women knitted sweaters, dresses and other warm articles of clothing. A donation was made to help the children of their own city as well.

The chairman of the press committee sponsors a magazine which fosters friendship, and publishes poetry, short stories, articles, songs, cross-word puzzles, and interesting photography—talent of the members and their friends. It is financed by advertisements of leading firms and factories.

No group is complete without time for recreation. Small dances are held at the Bahá'í Center, picnics to the mountains, and swimming parties at the beach. In a country where coeducation is not permitted in schools, these get-

togethers for young men and women of high ideals is an opportunity to plan, work and play together in a natural, normal way. On a recent excursion into the apple country of Peru we were guests of the owner of an hacienda. This man who had spent ten years in the United States, three of them at Columbia University, had returned to his people to help the peons improve farming methods. After lunch, seated in the grape arbor, there was an opportunity to tell of the Bahá'í way of life. He exclaimed, "Why, that is the way I think, and that is the way I do." With whole-hearted zest he accepted our invitation to come to Lima and attend the Saturday Bahá'í Charlas which are conducted by the different members of the Bahá'í Community, and also to visit the Wednesday fellowship meetings of the Universal Friendship Club.

The chairman of the International Committee, one of the first declared Bahá'í believers, is responsible for getting so many young people together. He corresponds with interested friends in other countries, and also welcomes visitors to Lima, Peru. Because Lima is a stop-over for per-

sons enroute to other countries, the Universal Friendship Club has the privilege of meeting many interesting men and women of other lands. The visitors have brought us messages of goodwill and taken away with them our sincere friendship. It has proved a high adventure in warm understanding.

When you come to Lima, Peru, visit the silver shops and buy a Tapada Lady, most typical of all souvenirs of Lima. Visit, also, the Bahá'í Center—meet the young woman of today, the Lady of Lima. Learn of her courage in standing bravely for her ideals in home and community against ridicule and opposition. Meet the young men who salute her, the Lady of Lima:

"Lady of Tapada, looking out from behind your veil, provocatively, you belong only to the past upon a painted postal card, or on a silver designed brooch to decorate the modern woman's dress. Lady of Tapada, make way for the free woman of today who holds no veils before her face—Lady of Lima, in equality she walks hand in hand with man, heart with heart, mind with mind planning together a world happiness."

# The Rank-and-File Bahá'í

GERTRUDE SCHURGAST

*"The souls who followed Bahá'u'lláh from every nation have become as one family living in agreement and accord, willing to sacrifice life for each other."* 'ABDU'L-BAHÁ

THEY are just plain people like you and me, these Bahá'ís of the rank-and-file, the nameless ones whose praise is never sung. They are the GI Joes of the Bahá'í Faith, and they too are indispensable for victory. God alone knows how much each one of them contributes to it. Some there are, of course, who hide behind the "rank-and-file" to say: "What in the world can I do? I am not a great teacher, not a brilliant speaker, I have no forceful personality; nor do I have any special ability or talent. How can I serve?" So they don't.

The woman I met the other day was not one of this type. She was a plain woman all right, a humble soul. She had been brought up in a strict church, always had been a staunch adherent to it, up to the moment when she received the call of God.

Her heart told her this was the real thing; but how unhappy she was at first! There were her old church, her lifelong friends. And yet she had to find out; she had to be sure. So she began to read

Bahá'í books, she disobeyed those strict church rules for the first time; one of them was never to attend any other church service, not even a lecture. She went to Bahá'í meetings. She convinced herself that this was the call of God. Then she told her family about it, her husband, her children, even her grandchildren. They all became Bahá'ís.

That was when her church ousted her, proclaimed her officially a follower of the Antichrist and her children the innocent victims of the devil. Her former friends, when they met her, looked the other way. One of them died, and she meant to pay a last tribute by going to the funeral; she stepped into a vacuum. She cried and prayed and cried again. And then a great assurance came over her. There was nothing wrong in what she had done. The Christ, not the one in her former church, but the one in her own heart, He Himself nodded approval. And she was no longer lonely. For the friends she had lost, she gained new ones.

Besides there was work to be done. First of all, teaching work. "Upon every participator in this concerted effort," she read in

Shoghi Effendi's book *The Advent of Divine Justice*, "unprecedented in the annals of the American Bahá'í community rests the spiritual obligation to make of the mandate of teaching so vitally binding upon all, the all-pervading concern of his life. In his daily activities and contacts, in all his journeys, . . . on his holidays and outings, and on any mission he may be called upon to undertake, every bearer of the Message of Bahá'u'lláh should consider it not only an obligation but a privilege to scatter far and wide the seeds of His Faith, and to rest content in the abiding knowledge that whatever be the immediate response to that Message, and however inadequate the vehicle that conveyed it, the power of its Author will, as He sees fit, enable those seeds to germinate . . ."

There was a public lecture given by a famous Rabbi in town. She went. All through the talk she thought of a certain Bahá'í book she should give the speaker. When he had finished, she saw him standing there on the platform, surrounded by prominent people. "You cannot go up there," a fearful voice within her whispered, "you with your eighth grade education". Sadly she turned away, mechanically followed the crowd out of the hall, out of the building. Halfway

down the street something suddenly compelled her to turn back. The crowd had thinned out by then. A man came walking down he steps alone. It was the Rabbi.

"Oh," she told him breathlessly, "I had to tell you how impressed I was by your talk. We Bahá'ís too believe in the brotherhood of man."

"Bahá'í?" he said, "you say you are a Bahá'í?" He beamed putting his hand on her shoulder. "I have seen your beautiful Temple in Chicago, you know."

"May I bring you a Bahá'í book I know you would enjoy?" she asked.

"By all means," he answered, and so she did.

But there were other ways, too, to express her great overflowing love. More humble ways. There was the cleaning of their Bahá'í Center to be done; she did it. There was some fruit to be canned for her children who were pioneering, some ninety quarts; she did it. A fire broke out in one of the friends' house. It looked horrible, all black and sooty and dripping with water. There was only one thing to be done; clean it. She did that, too.

And so it goes day after day; always some work claims her, some friend needs her help, be it nursing a sick one or comforting a grief-stricken one. They all

turn to her, and she is always ready for them.

No, I had never heard about her or read about her. I just happened to visit with her the other day when she served a delicious dinner to a Bahá'í Committee that was meeting in her town. The whole community helped; for we were twenty-seven in all. Later on, she housed four of us; she and her husband went to the basement to sleep. I asked her why she went to so much trouble. "It's purely selfish," she answered simply. "My house is blessed by the presence of Bahá'ís."

"Sometimes," she told me, "I give the Message to some of my patients". I looked blank. "Oh," she explained lightly, "Every so often a doctor calls me to his private hospital at night to take care of patients he has operated on.

The money," she added smilingly. "comes in handy for the Cause too."

"Where do you get all your strength and energy," I asked her.

"You wouldn't believe it, would you," she said gaily, "that I have had ten operations?"

I just shook my head. "Aren't the other friends a little jealous of you sometimes," I asked, "because they may not be working quite so hard?"

"Well, they are all swell," she said. "Sometimes, it's true, they criticize me a little. But you know," she added, "it's all right, because whatever anybody says, I always take the blame. That keeps us all happy."

So spoke my friend, a rank-and-file Bahá'í, a quiet, dynamic example of complete dedication to God.

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In the love of God you must become distinguished from all else. You must become distinguished for loving humanity; for unity and accord; for love and justice. In brief, you must become distinguished in all the virtues of the human world; for faithfulness and sincerity; for justice and fidelity; for firmness and steadfastness; for philanthropic deeds and service to the human world; for love toward every human being; for unity and accord with all people; for removing prejudices and promoting international peace. Finally, you must become distinguished for heavenly illumination and acquiring the destowals of God. I desire this distinction for you. This must be the point of distinction among you.

—‘ABDÚ'L-BAHÁ

# Mandalay

SYDNEY SPRAGUE

I ARRIVED in this city, together with my ever faithful companion, Mirzá Mahram, the first week of April. Here I spent six pleasant weeks. I lived among the native Burmans, and the simple and primitive way of living appealed greatly to me. The whole life of the people is passed out-of-doors: men, women, children, goats, chickens, all together — the children running about naked. Of a morning I would look out of the window of my little bamboo hut among the trees, and see the women cooking dinner, and the men weaving silk at very primitive looms. Then, in the evening, they would sit out under the luminous stars, while one would play a weird, appealing air on a rude pipe, and very happy and contented they all seemed. How complicated we make our lives, what slaves we are compared with these people! "Not what we are, but what we shall be thought," is the question with us. Everything with us must be bought for a price, there all is free as God meant it to be.

The Bahá'ís number several hundreds in Mandalay and are nearly all native Burmans, and a very gentle, kindly race of people they are.

In Rangoon the Bahá'ís are drawn from all classes, and some had had excellent educations. There were doctors, lawyers, and employes in the English government among them. In Mandalay, the larger number of believers are drawn from the silk weavers, and few of them could speak English, though all the children are brought up to do so.

While I was in Mandalay, plans were being drawn up to build a Bahá'í school for the children. The idea is to build a meeting place and school in one. At present the meetings are held in a private house, that of a Burmese widow where I was staying. The room is much too small for the large number who congregate together twice a week, so those who cannot find room in the house hold a meeting out-of-doors. In these meetings the women took part; this was not the case in Bombay and Rangoon where the conditions are different, but in Mandalay the Buddhist women have always been accustomed to a good deal of liberty and freedom, and now that they have become Bahá'ís they naturally do not abandon that, and their Muḥammadan sisters who have also become Ba-

há'ís are only too glad to enjoy their freedom with them.

There are some impatient reformers who have said to me: "I thought the Bahá'í Movement was going to improve the condition of Oriental women, but I do not see that it has." Such people must remember that the emancipation of women in the Orient is the most difficult of all reforms to bring about, because of the deep-rooted prejudices that exist. It is a thing that can only be done very gradually. This reform has a prominent place in the Bahá'í program, but were the Oriental Bahá'í women suddenly to throw aside their veils and mingle freely in the world, it would simply stir up enmity and scandal and do more harm than good to their cause.

Bahá'u'lláh has made a law that every girl should be educated as well as every boy. When the Oriental women are sufficiently educated and know what to do with their liberty, then, and only then, should they be emancipated. However, the meeting of Muḥammadan and Buddhist women with the men in Mandalay is an answer and proof to all, that this will be the condition of affairs in the future, and that woman shall finally come into her own.

The children, boys and girls of all ages, also take part in

these meetings. They squat on the floor, their hands folded, listening attentively, a good model for some of our restless Western children; the women in their light pink and blue and green silk robes, their immaculate coiffure, usually crowned with wreaths of white roses, their delicate Japanese type of beauty, made a very pretty picture. The men were dressed in the native silk shirt and white flowing jackets, and silk turbans around their heads. After chanting the Tablets, someone would give a little talk in Burmese. I often addressed them through an interpreter, and it was inspiring to see their radiant spiritual faces turned to me. The meeting ended with tea and cakes being served, and then the pretty custom of children going round with baskets full of flowers and giving handfuls of roses and jasmine to each other. I doubt if any meetings in any other part of the world could be more impressive than these. The meetings of the early Christian Church must have been like this before religion became cold and formal and fashionable.

A remarkable testimony to the unity and harmony existing among these Mandalay Bahá'ís was once given by a Muḥammadan. There was a convention of Muḥammadans from different



cities meeting in Mandalay, and certain matters were discussed which ended in angry disputing among them. Finally a prominent Muḥammadan got up and said: "I wonder why it is that we Muḥammadans can never get together without coming to blows, while the Bahá'í company has lived for years in the greatest peace and harmony, although they come from many different sects." Of course no one could answer him, but his question must have given them much food for thought.

In spite of this beautiful love, there is much animosity and opposition displayed against the Bahá'ís by the other religions in Mandalay. It is a common saying that it is only necessary to go to one Bahá'í meeting to become a Bahá'í, so the greatest effort is made by religious leaders to keep their flocks from attending the meetings at all. Great anger was kindled against my Persian friend, Mírzá Mahram, some five years ago, because of his remarkable success in converting people to the Bahá'í Faith. Finally some of the Muḥammadans and Buddhists decided that they would make him leave the city or threaten his life if he refused. A band of hoodlums gathered together one evening and with sticks and stones proceeded to march to Mírzá

Mahram's house. When they reached it they found him waiting calmly to receive them. He spoke gently to them, but firmly refused to leave Mandalay. How he would have fared at the hands of the infuriated mob it is easy to imagine if a detachment of English soldiers had not arrived in time to keep order. The officer in command advanced towards Mírzá Mahram and addressed him angrily: "What did he mean by creating all this disturbance in Mandalay? Why did he come to preach some heretical schism and so anger the population?" Mírzá Mahram explained to him that he was only doing what the early Christian teachers did when they were accused of the same things that he was now being accused of, and he went on then to explain the true mission of the Bahá'í Faith, which so impressed the officer that his whole manner changed, and he held out his hand genially, saying: "There is nothing to find fault with in these teachings; if you get into any new trouble you have a friend in me, and I will order a special detachment of police to protect your house."

"I thank you," replied Mírzá Mahram, "but I do not wish for any protection, I have a Higher Protector than even the English government." However the officer insisted on placing his men

around the house to preserve order, and they remained there several days. No more open attacks were made by the populace hostile to the Bahá'í Faith, but often some malicious hand would hurl a stone at some passing Bahá'í. During my stay in Mandalay I was never allowed to go out without some Bahá'í with me, for they feared some injury might befall me.

There is a statement which nearly all western writers on Oriental affairs make—it is this, that the Oriental has no idea of truth or honesty as we conceive of them in the Occident. I have not seen enough of Orientals in general to either accept or refute this statement, but among the Oriental Bahá'ís whom I did know well I found a sense of integrity and honor often higher than I have found in America or in Europe, as the following incident will show.

One very hot afternoon a young Bahá'í walked to the post office, a distance of over two miles, to get some stamps for me. On his return he gave me the stamps and then said: "Now I must go back again."

"But why?" I said, "Surely on so hot a day you don't want to take that long walk again?" "The man at the post office has given me four annas too much," he replied, "I must return it at once."

Towards the end of my stay in Mandalay, I received a letter from my old friend and brother Bahá'í, M. D———, of Paris, stating that he had arrived in Bombay and would soon join me in Mandalay. It was pleasant meeting him again and receiving news from the home circle of Bahá'ís. I say home circle, for it was in Paris that I first became attracted to the Bahá'í Cause. I found D———, as enthusiastic as I had been over the splendid reception given in Bombay and Rangoon. We stayed nearly a week in Mandalay, he also being a guest of the Widow Mong Taw. I remember how amused D———, was that he could never get a glimpse of her. With all that sense of politeness which the Frenchmen possess, he insisted that he must see his hostess to thank her for her hospitality. But the widow could never be found. The most attractive and well-cooked meals were sent to us from somewhere, and everything was kept in perfect order, but the widow remained invisible. D———, began to think she was some mysterious being who had no earthly existence; when, the day before our departure, some friends brought her to see us she seemed much embarrassed, and on D———, thanking her profusely she said: "But I have done nothing at all; you would

do the same for me if I came to see you."

We had interesting talks with Buddhists and members of the Arya-Samaj, who invited us to speak at one of their meetings. The Arya-Samaj is a society recently started among the Hindus, and attempts to draw them altogether away from idolatry and give them a Unitarian form of faith.

D——, Mírzá Mahram, and myself, with perhaps a Buddhist and a Muḥammadan Bahá'í, used to take walks through the streets of Mandalay, naturally attracting much attention, for it is not a usual sight in the Orient to see people in Christian, Muḥammadan, and Buddhist dress walking together chatting and laughing in a friendly manner. I remember one day when we were walking with a certain doctor, M. 'Alí, a devoted Bahá'í, a man of position and much respected, that we passed a group of Muḥammadans standing at a corner; they beckoned to him and asked him who the Sahibs were he was walking with. "The venerable old gentleman is a Persian, born a Shí'ih Muḥammadan", he said; "one of the two men in European clothes is a Frenchman, born a Jew; the other, an American, born a Christian; while I, as you know, was born a Sunnī Muḥammadan. We have all laid aside

the old names," he went on, "which once divided us, and we have become united and are friends and brothers through the teachings of Bahá'u'lláh."

This striking and visible example of Bahá'í unity made a great impression on these Muḥammadans, as I am certain it did on many others. It became noised abroad that an unheard of miracle had taken place. A Muḥammadan, a Jew, and a Christian, had joined hands and were all teaching the same thing.

If those who read these lines could only realize what animosity exists between the different sects of Islám, such as the Shí'ih and Sunnī, which corresponds to the feeling between Roman Catholics and Protestant Christians in Western countries, they would realize how difficult it is to weld even these sects into one. Then, indeed, would they marvel at the power of the Bahá'í movement, which has done not only this, but has gathered into one fold people of every creed known on the face of the earth.

Our departure from Mandalay was the occasion of a scene which will always remain in my memory. It was a worthy climax to the many wonderful experiences I have been having in India. We, that is to say, Mírzá Mahram, D——, and myself, were to leave by the boat which left at

the earliest streak of dawn. We had heard much of the beauties of the Irrawaddy River, and were anxious to return to Rangoon that way. On the eve of our departure, a farewell meeting was held. Every room in the house was full, and the crowd overflowed into the garden. After D——, and I had spoken a few words of farewell, an aged Burman, the oldest Bahá'í in Mandalay, arose, and with a voice that shook with emotion, made a most touching and beautiful speech. He told us what our coming had meant to all of them, how much they appreciated our visit, and he spoke of the barrier that had always existed between East and West, which was partly their fault as well as the fault of the English who governed them. He thanked God that he had lived to see the day when, through the manifestation of Bahá'u'lláh, their hearts in the Orient, in far away Mandalay, had been united by so wonderful a love to the hearts of their Western brothers in Europe and America.

By this time, although it was after midnight, the whole assembly, men, women and children, insisted on coming with us to the steamer. Some mistake had been made in ordering the carriages for us, and there were none to be

found. "We will all walk," they cried—the distance was over two miles. We started off, a curious and picturesque procession. The light of a full moon made it almost as clear as day, and the bright silk robes of the Burmans shimmered and waved in the breeze, and it seemed as though some ethereal army of pink and white was being blown gently down the road. The effect was startling in its beauty. Before we had gone half-way some bullock carts caught up with us, and we finished the journey in these.

On reaching the river bank all grouped themselves around us to say goodbye. The solemnity and the beauty of that scene were indescribable. What a picture it was! The red fezzes and the long white robes of the Muḥammadans, the pink and yellow silks of the Burmans, the little children in their bright dresses, the women with their big white combs and wreaths of jasmine in their hair, standing under the waving palm trees flooded by the glory of the full moon. Again some kind words were uttered, and the tears were streaming down the faces of all as we said goodbye.

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This article is the fourth and concluding one in a series relating to the author's early Bahá'í journey to India.

## WITH OUR READERS

AS WE line up our contents for October we find that several of the contributions were given first as talks before various audiences, but we think in these cases this fact does not detract from their value as printed articles and that our readers who could not hear them will be glad to read them. The leading article, "Greater Than Any Nation" is an address given in the Hall of Nations in Washington, D. C. at one of the public meetings planned by the Bahá'í Public Meetings Committee. Horace Holley is well known as the secretary of the Bahá'í National Spiritual Assembly and as a frequent speaker on the Bahá'í platform.

"The Way of Fulfillment" by Marion Holley Hofman was first presented as a radio talk April 16, 1944. Mrs. Hofman now lives in Northampton, England and is well known to Bahá'ís in this country as one who spoke frequently for the Faith and as a contributor to this magazine. Her former home was in California.

Sally Sanor's contribution from California was first given as a talk in San Francisco. Miss Sanor returned about a year ago from Boise, Idaho, where she had spent three years helping to establish the first Bahá'í assembly in that state, thus assisting in the first seven year plan. This is her first contribution to *World Order*.

The editorial, "Heroism", is by Eleanor Sweney Hutchens who has recently been appointed on the editorial committee of *World Order*.

Mrs. Hutchens' home is in Palos Heights, Illinois.

From Lima, Peru, Eve Nicklin sends us her contribution, "Lady of Tapada". Several years ago Miss Nicklin went as a Bahá'í pioneer to Peru. What Peru has given to Miss Nicklin and what she has given to Peru unfolds as we read her stories and descriptions of life in this sister republic of ours. Before going to Peru, Miss Nicklin did Bahá'í work with Leonora Holsapple Armstrong in Brazil. In Lima Miss Nicklin has had a kindergarten and done some teaching of English, and we are told that she is much loved by those with whom she is working and is busy from morning till night. Those who keep their *World Order* magazines will like to refer to another article by Miss Nicklin published in the May, 1943, issue. Miss Nicklin is grateful to the young people of Lima, whose research provided the historical material used in her article.

In her "The Rank-and-File Bahá'í" Gertrude Schurgast reminds us of the great variety of ways in which a Bahá'í may serve the Bahá'í Faith and the people. Previous articles by Mrs. Schurgast appeared in 1940 and 1941. Her home is in Cincinnati.

"Mandalay" by Sydney Sprague is the concluding number in the series telling of his experiences some forty years ago in traveling in India and Burma and giving the Bahá'í message to the people there. Mr.

Sprague is no longer living. His home was in California.

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Commenting upon the savagery of men and the suffering it entails a friend from Nicaragua writes these suggestions: "Has it ever occurred to us that we have lived in a world that has told us we should 'fight for our rights', to 'fight for democracy'? Could this have been the cause for all the wars, this false philosophy of praising war, upholding the doctrine that 'might makes right'? This vicious doctrine has inoculated our schoolbooks; it has deluded the minds of our historians and confounded their sense of historical justice; it has played up prejudice against our saner spirit

"Has it ever occurred to us to try giving our rights, and to give our democracy. The great prophets of the world such as Zoroaster, Moses, Buddha, Jesus, Muhammad and Bahá'u'lláh have taught us clearly to give our rights. The great command of Christ was 'Go ye into all the world and preach the gospel', spread the good news of love to all mankind in a world at that time steeped in Roman pride, imperialism, and moral degradation. Similarly, Bahá'u'lláh in our day has pleaded for a unity of the human race by giving our rights in contrast to the false philosophy of fighting for our rights, which has only brought us suffering, misery and death; on the other hand the doctrine of giving our rights offers us peace, progress, prosperity, and prepares the world for unity which can only be achieved by a willingness on the part of each individual to do his share.

"It is only by giving our rights that we shall realize that this world is but

one country, and then and only then shall we comprehend the words of the famous statesman prophet of Israel when he said: 'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them'."

\* \* \*

One of our readers has sent us parts of letters in which a young man tells of his experience with prayer. He has accepted the Bahá'í teachings after being a thorough intellectual skeptic. This was written after he had succeeded in obtaining a job:

"I am positive that a Divine Spirit was working for me all the time, and that what I deemed so important and elusive (a job) was to Him a pittance to be freely given to all who ask. I had never asked before. I had always conceived of prayer as something foolish. I ask you, who was foolish? But prayer had now to me a deeper significance than just asking for material things. Last night I found that prayer is the true world. I sincerely believe now in an after life, where this life will be as death to it, with its all-encompassing radiance. . . ."

Eight years later after some trying experiences he wrote: "I have become joyous. I am happy, not because of anything which has happened but because I have found my way along a thousand dark paths into the eternal light of life."

\* \* \*

Many of our readers know Dr. Elaine Locke as a friend of the Bahá'í Faith and will be interested in the following taken from the Minneapolis *Star-Journal* sent to us by

one of our readers. All will be glad to read these steps toward racial equality.

"The recent appointment of Alaine Locke to a professorship in the department of philosophy at the University of Wisconsin marks a trend which began on a small scale but which is growing in importance. Dr. Locke is a Negro scholar, teacher and author who has for a number of years been head of the department of philosophy at Howard University, the federally financed university for Negroes in Washington, D. C. His career has been an unusual one. Born in Philadelphia and educated in Philadelphia schools, he went on to Harvard, where he was graduated in 1907 with a record which won for him a Rhodes scholarship at Oxford. From England he went to Germany, then a center for the study of philosophy, and in 1911 returned to teach at Howard. He obtained the doctorate in philosophy at Harvard in 1917.

"Dr. Locke is not going to Wisconsin to teach problems of race relations, but to teach philosophy. . . Student response to his coming was indicated by an immediate overflow registration for his courses."

Other Negro scholars are named who are teaching in colleges in which the student body is predominantly white. Then these comments are added:

"All these men and women have been appointed to the position they now hold because of special competence in their chosen fields. Their students are at the same time learning democracy in what is probably the only way it can be learned, as a part of their environment. Such students will not readily accept dog-

matic pronouncement on the inferiority of this or that racial group, for they will have learned from direct experience that each man is an individual, limited only by his own capacity for achievement and by the extent to which there is opportunity for its development."

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One of our readers has sent us a bulletin of the men's class of Riverside church, New York City. This announces that Mr. F. D. Rich would give a review of two of Archdeacon Townshend's books, *The Promise of All Ages* and *The Heart of the Gospel*. Our correspondent also tells of a talk given by Etta Mae Lawrence, Bahá'í pioneer recently returned from Buenos Aires, before this same men's club on ladies' night. Both of these events came about because Mr. Rich had caught the Bahá'í spirit from his cousins in California, and had visited the Temple as well as studied these books.

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Educators are now waking up to the fact that twentieth century moral progress has not kept pace with scientific progress. Dr. Ralph Perry of Harvard University is reported to have said recently that tremendous advances have been made in physical science and lesser advances in psychological technology, but the world has yet to assure itself of proper and moral uses of its knowledge.

Speaking to an American audience in 1912 'Abdu'l-Bahá went to the root of the difficulty when He said: "Until the heavenly civilization is founded, no result will be forthcoming from material civilization, even as you observe. See what catastrophes overwhelm mankind."

—THE EDITORS

# WORLD ORDER

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## A Bahá'í Philosophy of Education

JOHN STROESSLER

### INTRODUCTION

IN analyzing the educational implications of the Bahá'í Faith, one must bear in mind the very nature of the faith itself. The educational theories and practices that have proven most consistent are those which stem from basic philosophical beliefs. Education, in this sense, is a follower. It derives its strength and unity from man's fundamental concepts. Where it can follow a clearly defined path it is most effective. An educational plan that tries to create its own philosophy confuses methods with beliefs.

The Bahá'í believes the ultimate reality to be God, and while he does not ignore the world of matter, he feels that it is incomplete and insufficient without the motivating force of the divine wisdom. He believes in the cosmic plan of supreme intelligence in which man, at this level of existence, maintains his free will and possesses a soul that is endowed with a capacity for devel-

opment toward endless perfection.

The Bahá'í feels that the knowledge of God, through His Manifestation, is the source of all knowledge. The four human criteria of truth, i.e. sense perception, logical reason, scriptural interpretation and inspiration, are all subject to error. Only through the "breaths and promptings" of the Holy Spirit may the realities of knowledge be attained. By its quickening influence the mind is enabled to draw conclusions and perfect knowledge. Man does not create truths; he merely discovers them.

The relationship of the individual to God is of primary importance, that through the guidance of God the individual may transform society. Obedience to the will of God is the source of his well-being. In this way will he obtain real freedom, since self is the only prison. Man, as an individual, may rise above his environment; but man, in a col-



lective sense, remains on the same level with it.

### EDUCATIONAL VIEWPOINTS

The first essential of social life is that individuals should be able to discern right from wrong. They must learn to see things in their true proportions. Their minds must be freed of prejudice and attuned to the idea of individual investigation of the truth. Selfishness, the greatest foe of social progress, must be overcome. This calls for a change in human nature. Both education and religion are based on the belief that human nature can be changed, for without change there is no life. These changes are of two kinds—one slow and gradual, the other rapid and dramatic. Mankind is now in one of these critical, or sudden, periods of change. Through the enlightenment of a new Revelation man has had thrust upon him the vista of a new vision of the truth.

The Bahá'í feels that the revelation of God, the Educator, is the most effective instrument for ennobling the world of being and for elevating the minds and souls of men. This education is universal and pervades all things, but those who come into immediate contact with God's teachings gain the most. Through them he learns their fundamental principles which are the causes and

factors of the advancement of nations. Unfortunately, imitations and forms that man injects into these teachings after they have been given, are not conducive to progress.

Besides this spiritual education, which the Bahá'í feels is most important, there is physical education to insure strength and growth of the body, and intellectual education to provide mental training. These must be in good balance since the Bahá'í is not a religious fanatic. He feels that man has both an animal and a spiritual side and that it is the aim of education to enable the spiritual aspect to overcome the natural or animal side. Children should be trained in the principles of religion so that the reverence and love of God may lead them in the ways that will advance themselves and society. The suffering that follows error is not vindictive, but educational and remedial. If one does wrong, all suffer in greater or less degree; while if one does good, all benefit.

The Bahá'í places his faith in the use of educational methods and the precept of good example, rather than violence, for bettering the social state of affairs. All creation depends upon education and development to improve its condition. Man is in need of guidance and education even more

than the lower creatures. A cursory glance at the varying degrees of civilization in the world today will show what education or the lack of it will do. The deprivation of education denies to man that which he inherently possesses. He is like a mine, undeveloped, yet rich in potential treasures. Education causes them to be revealed and enables mankind to benefit thereby.

Nature is the material world. It is incomplete and imperfect until it responds to the stimulus of education. All scientific discoveries and accomplishments are latent in nature and would remain so unless man, through education, discovers the laws which control them.

While man possesses powers in common with the animal, he is not likewise a captive of nature. He is distinguished from the animal by intellectual attainment, the acquisition of virtues, and spiritual perception. The educated man is one who has been lifted out of his natural state. God has ordained that man should perfect the qualities with which he is endowed. This responsibility to God is the prime mover, the utmost stimulus, in the search for self-betterment. If a child is left in its natural state and deprived of education, its mental faculties will become dulled and it will grow up in ig-

norance and illiteracy. It will become like an animal.

It is evident that while education improves the morals of man, raises his station, and gives him the advantages of civilization, there is nevertheless a difference in the intrinsic or inherent capacity of individuals. Every member of the human race is, however, capable and worthy of education. No one should be denied or deprived of intellectual training, but should receive according to his needs and capacities.

Despite the acknowledgement of individual differences in capacity and ability, the essentials and standards of teaching should be brought into agreement and conformity throughout the world. This is the avenue toward unity. A universal curriculum should be established and the basis of ethics be the same. Everyone should be given a knowledge of as much science and philosophy as may be deemed necessary. A universal language should be selected and taught in all the schools of the world as an international auxiliary tongue. A universal script, weight, measurement, and monetary systems would be further developments of the plan.

The purpose and object of schools, colleges, and universities is to awaken in man the capability of controlling and appro-

priating nature's bounties. Education must be considered as most important. It has a universal influence and the differences caused by it are very great. It is the duty of every parent to provide for the adequate education of his children. His taxes must contribute to the support of education, and no child is to be denied educational opportunities because of economic status. The community or state must provide funds for the teaching of the needy child.

The Bahá'í believes in equality of opportunity for both sexes. Daughters and sons should be allowed curricular opportunities with no discrimination. Only by granting women full rights with men, will they be able to make their adequate contribution to society. In fact, the education of women is of greatest importance because the first teachers of children are the mothers. Enlightenment in the home is a powerful influence in developing the child and awakening his talents. He can then be taught in his impressionable years to know things which he later would have to discover by doing.

The place of the teacher in Bahá'í education is extremely important. If the educator be incompetent, the educated will be correspondingly lacking. The teacher must be adequately pre-

pared. Unless he is well educated and of the best character, his influence will be little. Those who give good counsel, which they themselves do not follow, are little respected. The teacher must be humble and not pride himself on his attainments. He must forget self, and bend his energies to whatever may foster the cause of education. Through his kindness and good will he becomes a cause of the promotion of well-being and peace among men.

The Bahá'í feels that teaching is the noblest of professions. In his will he provides not only for his family, but for his teachers. Yet his dependence upon teachers is not complete. He feels that for the child a teacher is necessary, but that the true aim is to hear with his own ears, to see with his own eyes, and to understand with his own mind. He must investigate truth independently. This he finds not in the deeds and actions of men and nations, but in its divine source.

The great teachers of all time are of two kinds; universal and special. The universal teachers are the prophets of God. They are the first educators since they bestow spiritual development upon men, give moral training, and are the instructors of reality. The special teachers are the philosophers who educate along lines of intellectual training. Import-

ant as they are, they are unable to educate and train but a limited circle of people. No philosopher can claim the influence of a divine prophet.

The highest education of man is being informed of the teachings of God. This heightens his spiritual susceptibilities, and develops his transcendent powers. He must be taught to love mankind and be acquiescent to the will of God as revealed in the progress of evolution and the teachings of the prophets. In addition, he must be trained in the arts and sciences, as perfect harmony between science and religion is necessary for the higher life of humanity. There must be no conflict between true religion and science. If a point in question can not stand under the inspection of reason and science, faith and belief in it are impossible. The outcome is uncertainty and indecision.

#### CONCLUSION

From the foregoing, it may be

concluded that the Bahá'í values spiritual development and character growth as the things of paramount importance in education. Education to him is a process of evolving from self-development to self-sacrifice. At the outset, the inherent capacities of the child are awakened and developed in their physical, mental and spiritual aspects. His study of the eternal moral ideas and spiritual truths is coupled with a delving into the knowledges of the arts and sciences. His social consciousness is awakened to a universal state. He learns to assume responsibilities and duties as a world citizen bearing in mind the oneness of religion and the unity of mankind. Progress is through a state of altruism until his powers are so heightened that he rises above material attachments and welcomes self-sacrifice as his reward. This is not in the sense of utter self-abnegation, but in the sense of a vivid realization of his relationship to God and to fellow man.

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Praise be to God! material advancement has been evident in the world but there is need of spiritual advancement in like proportion. We must strive unceasingly and without rest to accomplish the development of the spiritual nature in man, and endeavor with tireless energy to advance humanity toward the nobility of its true and intended station.

—‘ABDU’L-BAHÁ

# Scientific Approach to Moral Conduct

JACK B. FATOOH

THE Guardian has written that chastity is a quality "pre-eminent and vital, which the members of the American Bahá'í community will do well to ponder," and which "must claim an increasing share of the attention of the American believers." The war has increased the contrast between the high standards to which we are pledged and "the moral laxity and licentiousness" of so great a proportion of our countrymen. From a "delicate subject", sex conduct has become a common topic of conversation, treated openly in books, newspapers, magazines and movies.

We have long known the value of scientific findings for proving the oneness of mankind. An example of this use of science is the superb pamphlet, "The Races of Mankind", by a committee of persons from the fields of anthropology, anatomy, psychology, physiology, etc. Here the words, "Ye are all the fruits of one tree . . . the flowers of one garden", are convincingly demonstrated by science. In such fields as sex and marriage, also, we can use the findings of scientific research to show the worthiness of our high standards.

A recent trend in American

universities is to present courses with an objective, scientific approach on sex and marriage, to assist students in achieving a happier married life. Of the textbooks published for these courses, one is especially worthy of study: *Personality and the Family* by Dr. and Mrs. Hornell Hart of Duke University. [This book is described by Dr. Noel Keys who teaches a course, "Youth and Marriage", at the University of California, as "An admirable effort to find scientific bases for intelligent conduct."] Besides their presentation of research evidence, the Bahá'í reader will appreciate the authors' convincing logic, their high, dignified tone and their awareness of the interdependence of humanity and of the delicate emotional and spiritual aspirations of the individual.

In these courses, sound answers are given, based on scientific evidence, to such questions as: What effect, if any, has chastity or promiscuity on married happiness? Why should promiscuity concern anyone besides the persons practicing it?

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*Personality and the Family* by Hornell Hart and Ella B. Hart, Boston, D. C. Heath and Co., 1941.

Each person would answer such questions in terms of his goal in life. To the materialist, humankind is a highly developed animal whose only goal in life is the ample gratification of physical appetites. To the ascetic puritan, physical desire and pleasure are regarded with suspicion as "temptations of the flesh" leading to sin, in creatures "conceived in iniquity" and "born in evil". To the Bahá'í, the ideal life is both physical and spiritual development and happiness. 'Abdu'l-Bahá said, "All material things are for us so that through our gratitude we may learn to understand life as a divine benefit." "In creation, there is no evil; all is good." The only evil is misuse. Bahá'u'lláh wrote, "All men have been created to carry forward an ever-advancing civilization. The Almighty beareth Me witness: To act like the beasts of the field is unworthy of man."

"Chastity," said Shoghi Effendi, "should be strictly practiced by both sexes, not only because it is in itself highly commendable ethically, but also due to its being the only way to a happy and successful marital life." Dr. Hart and other investigators have measured the happiness<sup>1</sup> of married persons from different back-

grounds and thus are able to distinguish which factors are followed by happiness and which by unhappiness. For example, "the marriages of virgins to virgins are reported as about 30 percent above the average in happiness, while those of thoroughly promiscuous couples are a little more than half as happy as the average."<sup>2</sup> In good scientific tradition, conclusions are questioned: "Conceivably some people are promiscuous because of certain instabilities of personality which would cause unhappiness even if the person were strictly monogamous. However, a number of reasons are apparent why promiscuity should cause unhappiness, and these reasons fit well with the data which have just been cited."<sup>3</sup>

What may these reasons be? Perhaps the most important is spiritual degeneration, which causes the greatest unhappiness. "Disencumber yourselves of all attachment to this world and the vanities thereof," Bahá'u'lláh advises us. "Beware that ye approach them not, inasmuch as they prompt you to walk after your own lusts and covetous desires, and hinder you from entering the straight and glorious Path." The Harts, as sociologists, affirm this fact: "Studies of ac-

<sup>1</sup> Methods of measuring happiness are discussed at length in the text which should be consulted for any thorough study.

<sup>2</sup> *Personality and the Family*, p. 191

<sup>3</sup> *Ibid.*, p. 192

tual instances of promiscuous sex relations indicated a very widespread tendency for people who engage in them to take the individualistic rather than the altruistic attitude toward their partners and toward the other personalities involved in their adventures . . .<sup>4</sup>

"In general, Bromley and Britten's data indicate that the more promiscuous a man is, the more callous is his indifference to what happens to his sex partners. The psychological laws which govern social relations make this ruthless individualism unsuccessful as a means of seeking fulfillment of personality. The persons toward whom we take an exploitive or ruthless attitude are practically certain, in the long run, to come to regard us as menacing and damaging stimuli. Toward such stimuli most people take attitudes of reprisal, precautionary attack, or avoidance. The ruthless and exploitive person, therefore, builds up against himself, in the people around him a rising tide of anger, hatred, and loathing. These emotional forces seek to attack and demolish his personality. The longer he persists in his individualistic exploitation, the stronger becomes this destructive pressure. Instead of fulfillment of personality, he is cre-

ating increasingly inevitable damage of personality."<sup>5</sup>

Bahá'u'lláh said, "They that follow their lusts and corrupt inclinations have erred and dissipated their efforts. They indeed are of the lost." This loss is now seen by sociologists. "When the physiological motive predominates strongly," write the Harts, "esthetic, intellectual, affectional, and social overtones which make love relations intensely beautiful are largely lacking, or are present only in crude and unsatisfactory forms. . . Either the relationships must be kept free from really intense and splendid emotional experience, or one or both of the participants is apt to fall in love with the other. These adventures are likely to build up the habit of casualness—a habit strongly buttressed as a defense against acquiring emotional encumbrances."<sup>6</sup>

Shoghi Effendi said, "The Bahá'í Faith recognizes the value of the sex impulse, but condemns its illegitimate and improper expressions such as free love, companionate marriage and others, all of which it considers positively harmful to man and to the society in which he lives." How harmful to society? Perhaps it is best shown by these conclusions from a study of the attitude

<sup>4</sup> Ibid., p. 196-7

<sup>5</sup> Ibid., p. 198

<sup>6</sup> Ibid., p. 199-200

toward marriage of sexually experienced unmarried persons: "Only two-thirds of the women would like to be married and none of the men. . . It is not for love that the women desire marriage but for security, companionship, and protection, and, in several cases, for children. The men are afraid of marriage and of fatherhood; all are afraid of the economic burden of a family and some fear the moral obligation of being faithful to one woman."<sup>7</sup>

Of this and similar studies, the Harts write: "Such data confirm the conclusion that sexual promiscuity does not tend to produce an abundant supply of mentally and physically healthy children. This conclusion will affect various types of people variously. Some men and women care a great deal about whether they participate normally and creatively in the processes of the universe of which they are a part. . .

"Many other people are indifferent to any racial significance of their lives. They want merely to have an exciting time with their bodies and in their social relationships. Such people, today, are given a good deal of freedom to make that choice and to live that sort of life. . . The at-

tempt to ignore the larger and more fundamental racial meanings of one's existence may, however, involve a series of unexpectedly painful maladjustments and failures. In the long run the inexorable processes of survival will ruthlessly eliminate from the earth those biological and social groups who prefer sexual promiscuity to creative parenthood."<sup>8</sup>

Shoghi Effendi said, "Sex relationships of any form, outside marriage, are not permissible therefore, and whoso violates this rule will not only be responsible to God, but will incur the necessary punishment from society." The assertion that one couple's promiscuousness affects no one else and is therefore of no concern to society is discussed by the Harts: "Advocates of more freedom have urged that sex relations should be regarded as a personal matter, and should be no more interfered with or regulated than are friendships. But the study of history and of ethnology indicates that in all probability there has never been a culture in which sex relations have not been regulated by public sentiment, if not by laws. The reason for this is readily seen in the nature of expanded personalities. People interpenetrate each other; they are emotionally parts

<sup>7</sup> Ibid., p. 210

<sup>8</sup> Ibid., p. 210-11



of each other. Rare is the couple which does not have, on one or both sides, parents, brothers, sisters, or close friends in whose lives they play a vital part. Even if a couple should be completely independent of these social bonds, their conduct affects the general patterns of sexual conduct, and every member of society feels that those patterns are likely to menace or bless his own life."<sup>9</sup>

Thus we can see how emphatically a scientific, sociological approach to sex conduct affirms the teachings of the Manifestations. While enrolled in the course under Dr. Noel Keys, I marveled at the unerring wisdom of the Revelators of God Who, with no scientific research at Their disposal, knew how to guide men to the only way of life which could give the greatest happiness which God intended for them. This academic course,

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<sup>9</sup> Ibid., p. 200

more than any other, helped me to appreciate the meaning of these words from the Kitáb-i-Aqdas: "Consider the pettiness of men's minds. They ask for that which injureth them, and cast away the thing that profiteth them. . . We find some men desiring liberty, and priding themselves therein. Such men are in the depths of ignorance. . . That which beseemeth man is submission unto such restraints as will protect him from his own ignorance, and guard him against the harm of the mischief-maker. Liberty causeth man to overstep the bounds of propriety, and to infringe on the dignity of his station. It debaseth him to the level of extreme depravity and wickedness. . . Say: The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven."

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In one of the Tablets these words have been revealed: O people of God! Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behavior. Valiant acts will insure the triumph of this Cause, and a saintly character will reinforce its power.

—BAHÁ'U'LLÁH

# We Long for Divine Guidance

SHIRLEY WARDE

**W**HEN the ancient Jews were in captivity in Egypt few recognized at the time the miracle that was Moses. In the midst of the crumbling Roman Empire only a handful were aware of the miraculous portent of the appearance of Jesus, Whose teachings were to revitalize past truth and by its broader exposition lay the foundation for a new civilization. Nor did the wild tribesmen of Arabia know that a humble camel driver named Muhammad was to perform the miracle of turning their lawlessness into order, their disunity into unity, their ignorance into wisdom and to create a new chapter in the evolution of civilization which was to spread its influence far into the western world through the arts, sciences, the mathematics and astrology generated in the Islamic countries.

Today we look and hope for another such miracle. We long for the Divine guidance, the spiritual leadership, the dynamic power to "prepare the hearts and minds of men" for participation in world government, as Beardsley Ruml so concisely defines the problem. And world government we are now coming to realize as our only practical goal.

Yet the miracle is taking place in our midst. It is taking place in seventy-eight countries and among thirty-five racial groups. It is taking place, for one, in Palestine, where Jew, Arab and Christian are in embattled conflict. Yet behind a thin door in various portions of this land there are large groups of Jews, Arabs and Christians who outwardly appear to be exactly like their fellows. But there is a vital difference. They are unified in a bond that is closer than race, nationalism or even blood. They have a common standard, a common goal, a common consciousness of oneness and all division between them has ceased to exist.

In the United States our cities are embroiled in the conflict of labor and management, burn with the prejudices of white, black and yellow, and everywhere there is evidence of clashing opinions, individual greeds, growing fear and suspicion, lack of moral integrity and an appalling dearth of clear vision and clean-cut decision.

Yet behind thin doors throughout the continent from the cities of Mexico to the furthestmost province of Canada and in every one of our forty-eight States,

these same representatives of labor and management, of black and white and yellow, these same rich and poor, wise and ignorant, famous and unknown citizens of North America have dissolved their differences. Today they recognize only the bond of their common humanity and their common goal of enduring peace and a world community.

Is this a miracle? Then it is happening, too, in Latin America where national animosities, jealousies, economic advantages and suspicions breed constant friction. But again behind thin doors from Panama to the Magallanes the Chilean and the Argentinian, the Uruguayan and Brazilian and Peruvian, the Indian and Spaniard, the black and the white, all meet and work and worship together in a unity that knows no barriers.

India looms as a great problem in today's world. Her political rulers worry over what the future may hold. But they, too, have only to open doors from Kashmir to Travancore to find the problems already solved. Behind those doors they would behold the spectacle of Brahman and Hindu and untouchable living, eating, working and worshipping together with no trace of the age-old barriers that had formerly existed between them. And among them might be found Eng-

lish, Americans, Turks, Persians or Egyptians, the whole group unified in purpose and in action.

In Germany the Nazis could not enslave all Germans. There were those who, when ordered to segregate the Jews among them, had the courage to refuse. They recognized, they said, no differences among men. True, they were persecuted, brought to private and public trial because they opposed war, upheld religion and refused to hate or oppress any fellow human. It is a miracle in itself that most of them remained alive to rise again in city after city of their shattered homeland to proclaim anew the oneness of humanity and to join again with their fellow workers as they found them in the occupying armies of England, France and America, and to take up the interrupted task of guiding the hearts and minds of men towards peace and world order.

A miracle? Yet it is happening—in France, in Norway, in Austria and the whole Balkans. It is happening in Australia and New Zealand, in Alaska and Hawaii and the Philippines. Yes, and in Burma, in Egypt and Iceland—in seventy-eight countries of the world this miracle is taking place under the very eyes of those who will not see and who still grope blindly for light by which to tread the path to tomorrow.

What has so changed these thousands upon thousands of the earth's contending peoples? What has been able to gather the races, the religions and the nationalities together in a unity such as the world longs to attain? It is because these peoples alone have recognized that the Divine miracle has again been performed, though mankind as a whole is no more aware of it than were the masses in the days of Christ, of Moses, of Muḥammad or of any other of the great spiritual Educators Who appeared proclaiming that they spoke with the Voice of God, bringing the Divine guidance to the age in which they arose.

At one time in history those who recognized that Divine guidance called themselves Jews, at another Buddhists, at another Christians, and at still another Muḥammadans. Today they call themselves Bahá'ís—or "followers of the Light".

The Light they follow today first rose upon the horizon of our age a full century ago, announc-

ing a new era of human history—the age of unity among the sons of men. The Speaker for this Dispensation, the Bahá'ís recognize in Bahá'u'lláh—the "Glory of God"—Who, throughout a lifetime of persecution, exile and imprisonment in Persia, the land of His birth, in Turkey and finally in 'Akká, Palestine, persistently called an unheeding world to unity. It is almost eighty years since He urged the rulers of the earth to meet in international consultation as the first step towards peace and world security. It was long before mankind even glimpsed the needs of today that Bahá'u'lláh set down in detailed blueprint the structure of world government, designating the institutions and procedures for such a government, as well as the spiritual laws under which it must function, and filled more than a hundred volumes with the Teachings that have so recreated the hearts and minds of those who follow them that miracles are taking place in every country of the world.

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The day is approaching when God will have, by an act of His Will, raised up a race of men the nature of which is inscrutable to all save God, the All-Powerful, the Self-Subsisting.

—BAHÁ'U'LLÁH

# Blazing the Trail

STANWOOD COBB

**I**T IS inspiring to Bahá'ís, as it is to others, to observe how over the course of the years, since the beginnings of Bahá'u'lláh's world movement in 1863, secular world leaders have followed unconsciously the trail spiritually blazed by Bahá'u'lláh, in establishing a divinely inspired pattern for world organization and world civilization.

Over a generation ago there began, with Zamenoff, an attempt at an artificial universal language — Esperanto, a creation which now has half a dozen active competitors. Economic as well as cultural groups are definitely realizing today the need for a common world script and a world auxiliary language.

The problem of the abolition of poverty, and the responsibility for such resting upon the shoulders of all governments, is activating economic and sociological forces which are still in process of stimulating world-wide portentous movements in the direction of economic justice and social equity.

The goal of world federation and international government, implementing world peace, was put into practical action by Woodrow Wilson, who was ac-

quainted with the writings of Bahá'u'lláh. This first attempt, rendered futile by the reluctance of individual nations to renounce the ways of warfare and of nationalistic power, is now being resurrected, in the United Nations, revived by humanity's abysmal fear of atomic bomb destruction in case of another world war.

The problem of disarmament, so inexorably bound up with any attempts at international controls, is for the first time receiving serious though reluctant attention, again because of the atomic terror.

The year 1946 witnesses the first world organization leading toward international controls in world trade—the International Trade Organization initiated and chiefly sponsored at present by this country—eventually to function as a subsidiary of United Nations. And for the first time in history nations are beginning to concern themselves with the problems of vast illiteracy in countries of subnormal civilization. The London Conference on International Education has evolved the permanent United Nations Educational Scientific and Cultural Organization, later to func-

tion as part of United Nations. This conference stressed the needs of universal education, and the problem of how to make education a factor for world peace and internationalism rather than a factor for blatant and of egotistic nationalism.

Thus we live to witness, within a generation, the secular development of ideals, arms, and institutions, expressing those

world goals proclaimed and forecast by Bahá'u'lláh, this spirit-of-the-times, this "zeit-ggeist", this trend-of-things, this current of world opinion and action now tending strongly toward world peace and world unification—what is all this but the Will of God for the world today; that impelling evolutionary power of that cosmic force which Christ called The Holy Spirit?

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Behold how its light is now dawning upon the world's darkened horizon. The first candle is unity in the political realm, the early glimmerings of which can now be discerned. The second candle is unity of thought in world undertakings, the consummation of which will ere long be witnessed. The third candle is unity in freedom which will surely come to pass. The fourth candle is unity in religion which is the cornerstone of the foundation itself, and which, by the power of God, will be revealed in all its splendor. The fifth candle is unity of the nations—a unity which in this century will be securely established, causing all the peoples of the world to regard themselves as citizens of one common fatherland. The sixth candle is unity of races, making of all that dwell on earth peoples and kindreds of one race. The seventh candle is unity of language, i.e., the choice of a universal tongue in which all peoples will be instructed and converse. Each and every one of these will inevitably come to pass inasmuch as the power of the Kingdom of God will aid and assist in their realization.

—'ABDU'L-BAHÁ

THE world today is like an ancient forest which has been assailed by a violent, a long-continued storm. Tempest has uprooted enormous, deep-rooted trees. Lightning has blasted great areas with searing flame. Upon the earth lie prostrate trunks. Riven branches hang from trees still standing or heap the disheveled earth as with the limbs of the dishonored, neglected dead.

What towering oaks had slowly, year upon year, decade after decade, for generations and centuries, raised their columns to the sky—king and emperor, assembly and parliament, kaiser and czar, diplomat and priest—the power and glory of an ancient era, the lords of men and captains of nations, now in violence have come to end. They whose words were laws, whose desire was a scepter, whose will was a sealed judgment, whose presence was terror and whose actions dominated the history of mankind—they, even they, were at last overthrown. Distilled in the cup of their ambition, the bitter poison of their war and their dissension consumed their souls. Their flesh and their heritage, un-

supported by divine power, crumbled to earth and rejoined the worm.

From the small, weak seed to the titan of the forest; from the majestic wide-branched, myriad-leaved tree to a handful of decay scattered across the surface of the earth: this sequence, this cycle, this unit of time and space we witness, we comprehend, we encompass with our feeling and our thought. Its beginning and its end meet in the orbit of each little year. Every highway used by men passes grove or wood where the child can see nature's beginning and end.

But how blind is the world to the larger orbit which encompasses the birth and death of peoples, the coming and going of civilizations, the rise and fall of systems, the glory and ignomy of discarded philosophies and abandoned, impotent creeds. We create a civilization to endure for ever, and in our haste we forget that there is no power but truth, no glory save justice and no authority except servitude to God. Then, in bewilderment, in agony, in terror, in conflict the circle of destiny rounds upon itself. What had been regarded as power and

glory stands suddenly revealed as nothing else than denial of God.

Our time witnesses the greatest of all beginnings and the greatest of all endings. The ancient forest that is doomed is not one famous city or fabulous empire, it is the condition of division, denial and conflict wherever and however organized and established throughout the whole world. In one obscure and insignificant land the church and state combined and conspired to slay the Báb, in whom Christ had returned. In that action all states and creeds were conjoined, for all had contributed to the condition which existed on earth when He returned. Hence the long-continued tempest and eruption of society: the denier and the denial have been or will be uprooted and laid low.

With equal force, new life is given the seed which mysteriously envelops the future arising amid the wreckage of the past. To the rulers Bahá'u'lláh said: "Arise to enforce the law of God amongst them, that thou mayest be of those who are firmly established in His law." To the churches He said: "We have decreed, O people, that the highest and last end of all knowledge be the recognition of Him who is the object of all knowledge . . . In

the plain of guidance He calleth mankind, whilst ye are numbered with the dead! Great is the blessedness of him who is stirred by the Breeze of God, and hath arisen from amongst the dead in this perspicuous Name." To the people He said: "Retrace your steps, O My servants, and incline your hearts to Him who is the Source of your creation. Deliver yourselves from your evil and corrupt affections. . . Though the wonders of My mercy have encompassed all created things . . yet the rod with which I can chastise the wicked is grievous. . ."

The destruction operates through men themselves, in the disunity which prevails within, and between, the races, peoples and nations of earth. The inability of mankind to accept the universal law of God compels the people to gather around principles and policies which are limited and not universal, and their loyalty to a limited and exclusive policy brings them into certain conflict with other limited societies and groups. Thus the destruction continues until the era is made incapable of further extension. Meanwhile, feeble and insignificant in appearance, the little community which consciously seeks to promote the law of God has been entrusted with the future of mankind. This weak-



ness and not the military organization of the nations is power; this servitude and not the pride of the worldly great is glory.

The essential purpose of human society is to express the will

of God acting through man. The Prophet is the true Lawgiver; and there is no peace until the peoples assemble around His law and His truth.

—H. H.

## ‘AKKÁ

*Laura Romney Davis*

Dark ‘Akká! ancient fortress beside the Eastern sea  
Where Christian fought with Saracen in days that used to be;  
Drear ‘Akká! in whose dungeon tombs beside thy changeless tide  
Lay rotting hapless prisoners whom earth had cast aside;  
Dread ‘Akká! citadel accursed by anguish and despair  
Of all the myriads who were doomed to pine and perish there.

Till lo, one day from Persia’s land, by order of the Turk,  
A Prisoner passed within thy gates into thy filth and murk—  
A Prisoner such as ne’er before thy dungeons did enclose—  
A Messenger of God, a Man destined to heal earth’s woes.  
Within thy darkest dungeon, with the lowest dregs of men,  
They locked the irons round His neck, and beat Him yet again.  
His dear ones—wife and family, and follower and friend—  
Chose life within thy prison walls; their days with Him to spend.  
His gaolers came, and marveled when they saw the face of Him  
Whom *Sháh* and *Mullá* had condemned for heresy and sin.

The winds that blew o’er ‘Akká and found this Prisoner there  
Swept out the stench and staleness with a purer, fresher air  
The stagnant sea of ‘Akká felt the holy Presence too,  
And, cleansed and purified, it sparkled, brilliant, blue.  
Those whose souls could listen, and those whose hearts could hear  
Thrilled with a new conviction of God’s Kingdom drawing near.  
For this Prisoner brought the promise of the Day of God on earth—  
The Day the Prophets prophesied, for which mankind had birth—  
The promise of a world reborn, a new, God-given plan  
With peoples joined to peoples in the brotherhood of man.

To Him who came to ‘Akká a prisoner in chains,  
Whose Message rings around the world, o’er mountains, seas and plains,  
Whose clarion call flung wide the gates to usher in God’s Day,  
Oh! may our minds be open; our hearts and wills obey.

Bright ‘Akká thou art purified because He dwelt in thee.  
Thy Prisoner from Persia has cleansed and set thee free.  
Fair ‘Akká! lovely city at the foot of Carmel curled,  
The New Day dawns, and crowns thee the center of the world!

# THE PROMISED DAY IS COME

*Book Review*

MABEL HYDE PAINE

**T**HIS book, written by the Guardian of the Bahá'í Faith, Shoghi Effendi, presents to the Bahá'ís of the West and through them to the western world what posterity may well judge as among the most dramatic episodes in the history of the human race. The drama, spiritual in its essence, moves through the hearts and actions of the leaders and people of the Christian and Muhammadan worlds between the years 1844 and 1944.

In the opening pages Shoghi Effendi represents the times of supreme suffering through which the world is now passing as "a tempest, unprecedented in its violence, unpredictable in its course, catastrophic in its immediate effects, unimaginably glorious in its ultimate consequences." It will bring man eventually to a realization that, to quote Bahá'u'lláh, "The Kingdom is God's, the Almighty, the All-Praised."

Those who have recognized Bahá'u'lláh as the Mouthpiece of God see in these unprecedented sufferings of mankind, "a visitation from God and a cleansing process for all mankind". The object of this visitation is both to punish mankind for their forgetfulness of God and the sins into which this forgetfulness has plunged them, and through their sufferings to soften their hearts until they are ready to unite in building a new world order based on an unshake-

able realization of the unity of mankind under the Fatherhood of God.

But these great sweeping statements need to be explained in the light of the spiritual meaning of what has happened to mankind in the last hundred years, the hundred years since the inception of the Bahá'í Faith.

God has not been silent, but has spoken to His people as of old, "Through the mouths of His Holy Prophets which have been since the world began." "In a hundred volumes", to quote our author, "the repositories of priceless precepts, mighty laws, unique principles, impassioned exhortations" and "reiterated warnings" Bahá'u'lláh "... has proclaimed as no prophet before Him has done, the mission with which God has entrusted Him." All this while He was a prisoner and an exile. For this purpose He had forsaken fame and fortune, submitted to physical torture and cruel deprivations.

What was the response of the world? His followers in the Moslem world were subjected to such persecutions as the world had not till that time witnessed. Rulers and kings looked on with indifference while the corrupt Moslem priesthood incited the populace to make away with as many as twenty thousand heroic adherents who refused to give up their Faith.

Bahá'u'lláh directed His Message, as no Prophet before Him had done, to the rulers of the world. He did this, Shoghi Effendi points out, be-

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*The Promised Day is Come* by Shoghi Effendi. Bahá'í Publishing Committee, Wilmette, Illinois, 1941.

cause these rulers. at the time of the proclamation of the Eshá'í Faith in 1863, wielded absolute authority. The mass of the people had not the freedom to appraise the merits of that Faith and embrace its truth.

Though a prisoner and exile He sent letters to the most powerful rulers of His time: Napoleon III; Pope Pius IX; Czar Alexander II; Queen Victoria; William I of Germany; Franz Josef, Emperor of Austria-Hungary; 'Abdu'l-'Azíz, Sultán of Turkey and Caliph of Sunní Islám; and the Sháh of Persia. A large part of *The Promised Day Is Come* is taken up with a brilliant and masterly account of the character of these rulers, their deeds and the results of their deeds, and with quotations from Bahá'u'lláh's letters to them, letters which bring out "clearly and insistently . . . the truths of His Revelation . . . stress the preciousness of the opportunities which it was in the power of these rulers and leaders to seize . . . and warn them in ominous tones of the grave responsibilities which the rejection of God's Message would entail" and predict "the dire consequences of such a rejection".

In two letters to Napoleon III Bahá'u'lláh called upon him to recognize Him as the One foretold by Christ, to desist from his ambitions for worldly conquest and from following the dictates of his desires. If he failed to observe these warnings his kingdom would "be thrown into confusion" and his empire pass from his hands. This prophecy was fulfilled after Napoleon's defeat at Sedan in 1870.

Pope Pius IX was called upon to accept Bahá'u'lláh and His Message as the fulfillment of Christ's prophecy that He would come again as

"The Spirit of Truth", Who was to tell the "many things" which those of His time "could not bear" and Who was to "lead into all truth". He was urged to "abandon his kingdom unto kings", sell his "embellished ornaments" and expend them in the path of God. Soon after this letter had been revealed, the temporal power of the Papacy, which had already shrunken, received its death blow through the establishment in 1870 of the Kingdom of Italy with Rome as its capital. This humiliation of the Papacy Shoghi Effendi characterizes as "less spectacular" yet "historically more significant than that of Napoleon III".

The downfall of the German Empire in 1918 had been foretold by Bahá'u'lláh in His letter to William I of Germany, in which He also prophesied that "the sword of retribution" would again be turned upon Berlin.

In short one finds in Bahá'u'lláh's letters to the kings and rulers of His day, prophecies of the destruction or disappearance of all those dynasties which when those letters were revealed seemed so stable. Our generation has witnessed the fulfillment of these prophecies in the case of the Romanoffs, the Hapsburgs, the Sultanate and the Caliphate. A significant exception was Queen Victoria, whom Bahá'u'lláh praised for heading a representative government of the people and for abolishing slavery.

Both Muhammadan and Christian worlds were called to account in various letters and in passages from His other works. Here again He placed responsibility for the decline of true religion, and the consequent rejection of His Message, upon the leaders. "Leaders of religion" is His clear and universal censure, "in every age, have hindered their people from

attaining the shores of eternal salvation, inasmuch as they held the reins of authority in their mighty grasp."

In the last pages Shoghi Effendi relates the main theme of his book to the problems of our time and removes some misunderstanding which might arise from Bahá'u'lláh's denunciations of ecclesiastical and temporal rulers. Although Bahá'u'lláh rebuked the kings of His time He did not belittle the principle of kingship, but rather, in many passages, eulogized it as a secondary manifestation of that authority which rests primarily in God. He quotes passages from previous scriptures which enjoin obedience to those invested with authority and Himself speaks of the "majesty of kingship" as one of the "signs of God." "A just king" is "the shadow of God on earth." He also prophesies the appearance of a king who will embrace the Bahá'í Faith and protect its followers.

The rebukes to the leaders of the Christian and Muhammadan Faiths, Shoghi Effendi explains, are not to be interpreted as an attempt to belittle either those faiths or their righteous leaders. The Bahá'í Faith upholds the Divine origin of all the Prophets of God and does not seek to degrade the rank of religious leaders whose "conduct conforms to their profession."

The fundamental problem of our age is that, to quote Bahá'u'lláh, "the way of God and the religion of God have ceased to be of worth in the eyes of men." From the "weakening of the pillars of true religion" has come a moral downfall, signs of which meet us at every turn. To this moral downfall we must trace "the spread of lawlessness, drunkenness, and crime; the inordinate love of pleas-

ure, the irresponsible attitude towards marriage, the weakening of parental control, the deterioration in the standard of literature and the press, the advocacy of theories that are the negation of purity, morality and chastity."

For the worship of the one true God mankind has substituted, among many minor idols, three chief false gods: racialism, nationalism and communism. But in place of these "false and war-engendering doctrines" will come eventually a recognition of the saving truths proclaimed by Bahá'u'lláh, such as: "Bend your minds and wills to the education of the peoples . . . of the earth that . . . all mankind may become the upholders of one order." "Beware lest the desires of the flesh and of a corrupt inclination provoke divisions among you."

Humanity is now passing through the adolescent stage in its development, a stage marked, as in the development of the individual, by "tumult, impetuosity, pride, self-assurance and contempt of discipline." From this stage mankind will emerge into maturity, when the ideals of the Bahá'í Faith will become a reality.

In conclusion Shoghi Effendi traces the steps which will lead to this great consummation, steps which must of necessity be taken gradually. They will lead at first to the establishment of the "Lesser Peace", "which the nations of the earth, as yet unconscious of [Bahá'u'lláh's] Revelation and yet unwittingly enforcing the general principles which He has enunciated, will themselves establish." This step "will bring in its wake the spiritualization of the masses, consequent to the recognition of the character, and the acknowledgement of the claims.

of the Faith of Bahá'u'lláh—the essential condition to that ultimate fusion of all races, creeds, classes, and nations which must signalize the emergence of His New World Order. . . . Then will a world of civilization be born, flourish, and perpetuate itself, a civilization with a fullness of life such as the world has never seen nor can as yet conceive.”

With faith in such a goal it becomes the duty of the followers of Bahá'u'lláh to “labor serenely, confidently and unremittingly to lend . . . assistance to the operation of the forces which, as marshalled by Bahá'u'lláh, are leading humanity out of the valley of misery and shame to the loftiest summits of power and glory.”

## DOUBLE RAINBOW

NELL GRIFFITH WILSON

*Remembering the double rainbow over the Bahá'í House of Worship,  
Wilmette, Illinois, May 21, 1944.*

The Temple stood, a citadel of light,  
Outlined against a dark, foreboding sky,  
When from the lake there rose a mighty storm  
With spears of rain, and thunder rolling by.

And then a double rainbow curved above,  
A misty halo, when the storm had passed,  
To frame in glowing shades the dome of peace,  
A breath of loveliness too frail to last.

The people gazed, as if in silent prayer,  
Until its radiant beauty dimmed away,  
Leaving the Temple like a marble dream  
And lasting promise of a brighter Day.

# South African Mission

FANNY KNOBLOCH

*In Collaboration With Bertha H. Kirkpatrick*

## *Part One*

**W**HENCE comes the urge to carry the Glad Tidings twelve thousand miles from home? After weeks of helplessness due to a complete nervous collapse, suddenly an overwhelming desire to go to Johannesburg seized me. Friends tried to dissuade me. Members of the firm reasoned against it—offered me an ocean trip. Not the slightest temptation was this to me.

Permission was asked in a cable to 'Abdu'l-Bahá: "If according to divine wisdom will you authorize me to teach in South Africa?" The answer came: "Your plan highly advisable," signed by 'Abdu'l-Bahá.

After many delays I started on the five weeks' voyage from New York to Capetown, July 22, 1920. Eagerly inquiring fellow passengers were told of my purpose in visiting South Africa. The stalwart Scotch captain was approached by those interested to know more, and an invitation to tea with the captain followed. After giving close attention to the most wonderful story ever told, this rugged earnest man requested that this story be repeated to the ship's officers and first

and second class passengers. He himself arranged for this lecture. Thus, through the bounty and assistance of 'Abdu'l-Bahá, the history and proofs of this great Day of God were given, with my heart overflowing with gratitude, to the largest assemblage of that entire journey.

Reading matter was asked for by officers and passengers. Thus soon began the conversation among small groups dealing with the Bahá'í teachings. The seeds sown were carried far and wide, into Mozambique, Salaam, Zanzibar and Lorencó Marques, the Congo and Nairobi. A glorious memory!

Capetown! Our first port! Capetown, with its majestic mountains, at whose feet the white crested waves of the Atlantic and Indian Oceans dashed endlessly. The blue sky reflected in the water below! The luxuriant vegetation on the mountain sides! The picturesque natives passing to and fro! What a sight to be remembered! The artistic bungalow homes, each within a garden surrounded by the ever present hedge, five to six feet in height; the brilliant colored flow-

ers, trellises, bushes and flowering trees, like garlands of beauty winding in and out, up and down among the mountains—a most colorful picture. The golden sunshine gave nine months of summer, while three months of rain made the winter. Midwinter is in June.

Having come ashore after dark I was up with the birds next morning. My first day had come.

With no names or letters of introduction, but with a business connection, no time was lost in calling at the office and meeting Mr. and Mrs. B., a fine English couple who gave me a warm welcome. The Message was listened to with rapt attention. A telephone call brought an invitation to the four o'clock tea, where, forgetful of all else, the story of progressive Revelation was presented to a group of seven in what proved to be a most exclusive home and where at later times many groups were met. Through this contact talks were given to the Bankers' Club, the Military Club, the Engineering Club, as well as to family groups.

At Cardaga Hotel in the Gardens dinner was served at seven-thirty and after this I returned to my room to write home. A strong south-eastern Cape wind was blowing. Suddenly there was a knock at the door. There stood two charming ladies who urged

me to join them in the drawing room, explaining that it was customary for all guests to meet there after dinner. When we entered the drawing room I saw groups lounging about, some playing chess, others games of cards, two young men at the piano, and ladies doing needle work. A group of guests around the fireplace made room for me, the one and only stranger from the "States".

These British subjects, tall and of military bearing, and their wives were constantly coming and going, some awaiting a steamer sailing for home in England, others just returned from similar holiday trips and soon to leave for their homes in various parts of the continent. To this group a stranger was welcome. To the many polite inquiries as to my errand in South Africa, I replied, "No, I am not a tourist. I have a purpose, a goal in view."

"May it be permitted to inquire the purpose?"

Instantly there was absolute stillness in that large drawing room where forty or fifty guests were assembled. My first evening! Can this be the time and place to speak? A moment's wordless appeal to 'Abdu'l-Bahá, then the first thought put into words: "My visit is for the purpose of sharing with all who are interested in the

spiritual uplift of mankind my most precious possession, my Faith." The marvelous story of prophecy fulfilled was told fully. Questions courteously and earnestly presented were discussed and answered. It was after midnight when we arose and dispersed for the evening. Invitations were extended to meet families and friends. The next evening the request came that I should continue the talks.

General Bell, with whom I talked later, extended to me a pressing invitation to visit Narobi where he owned a large coffee plantation. This invitation was repeated during our correspondence which followed for some years, but lack of funds for the journey prevented my acceptance.

Hearing of a Spanish lady who was interested in comparative religion, I called at her office and soon we were lost in the thrilling story of universal religion. Suddenly she exclaimed, "This is what Miss Busby has been praying for. She is a lady into whose hands a bit of Bahá'í literature fell some years ago and she has been praying ever since that God would send someone to South Africa to explain and teach this Faith. Come quickly. We can meet her leaving the post office, for it is almost noon."

So we hastened the short dis-

tance. On the way I purchased a bouquet from the natives who bring the most brilliant wild flowers to the city for sale. These I presented to the surprised Miss Busby. During those early days on the Cape, Miss Busby became a confirmed believer.

It was during those first weeks in Cape Colony that this blessed and instructive Holy Tablet from 'Abdu'l-Bahá rejoiced my soul:

"To the maidservant of God.  
Fanny Knobloch, the sister of  
Miss Alma Knobloch.

"Unto her be the Glory of  
God, the Most Glorious!

"He is God!

"O thou dear maidservant of  
God!

"Thy letter has been received.  
Verily thy sister has lighted a  
lamp in Germany. God willing  
thou wilt be, to a larger extent  
confirmed. Thou wilt kindle a  
luminous lamp.

"It may be that the government of those regions will check thee. Thou shouldst say: 'I am a Bahá'í and am friend of all religions and nations. I consider all to be of one race and count them as my relatives. I have divine love and not racial and sectarian love. According to the palpably written command of Bahá'u'lláh I do not pronounce a word pertaining to politics, because we are forbidden to interfere in political affairs. We are



concerned with affairs which are heavenly. We are servants unto the world of morality. We consider that racial, religious, political and national prejudices are destructive to the world of humanity. We believe that the surface of the earth constitutes one home and all mankind forms one family. With all we are in the utmost sincerity and kindness.'

"Upon thee be the glory of Abhá!"

(signed)

'ABDU'L-BAHÁ 'ABBÁS.

#### JOHANNESBURG IN THE TRANSVAAL

Johannesburg, referred to as the New York of South Africa by our British friends, is a large, bountiful and well developed city. At the hotel after breakfast it was a delight to be drawn into conversation by a Hebrew lad. He and his parents and another Hebrew couple were soon deeply engrossed in discussing the meaning of prophethood, although their opinion differed widely from the Bahá'í standpoint. We met several times for an exchange of thought, once in the restful study of Rabbi Senner whose keen intellect responded readily.

Now, to do something in Johannesburg. My wordless supplication for guidance was answered when I was handed a let-

ter from Mrs. Albert Cook of Kuil River in which she asked me to call upon her friend, the artist, Beatrice Reid.

Mrs. Reid was tall, slender, dignified and frankly puzzled by this stranger's early call before nine in the morning. We became so deeply engrossed in the thrilling story of the Cause and the power and majesty of God's Holy Manifestations, that we were amazed to find that two hours had slipped by and here stood the native servant prepared to serve eleven o'clock tea. The next afternoon Mr. and Mrs. Reid entertained a large group of friends to listen to the Message. Telephone calls were made and names and addresses were given me. This made life truly worth while. At the tea were artists, writers and military representatives. The hostess was known as a deep student and her guests were of the same type. What a pleasure to see their eyes brighten when they were told that certain of the prophecies which we were told in childhood referred to Christ did in truth refer to Bahá'u'lláh. Through assistance from on high many homes in Park Town were opened for me to give the Message.

One of these homes was that of Mr. and Mrs. Kemp. What a joy to know that only the power of God, reaching us in great

waves of blessings through His Holy Manifestations, made such opportunities possible. House guests, family and invited guests formed the eleven o'clock group; others met at luncheon and departed only in time for the four o'clock tea visitors, and as those left the dinner guests arrived. Twenty or more came after dinner increasing the number in the spacious drawing room where after dinner coffee was served. The subjects of my talks were the history of the Bahá'í Cause and "The Root of All Knowledge is the Knowledge of God". Until two in the morning during those eventful days we talked and answered questions until physically exhausted, yet we were trembling with the knowledge that we had experienced a foretaste of heaven.

An invitation to spend the weekend at the home of Colonel and Mrs. Purchase was accepted. There the Cause became the subject of consultation and the subject discussed by the friends brought together for this purpose.

#### LORENCO MARQUES

This is in Portuguese South Africa. At the station I was met by Mr. and Mrs. John Main whom I had met in Johannesburg. They arranged for drawingroom talks, the first in the

mansion of the Portuguese Governor General, another at the British Club, and others at the Women's Club, the Sport Club, the Golf Club. Always the Message was listened to with interest, with never an interruption. At the close, although the discussions varied greatly, always the questions regarding the brotherhood of man and universal peace were sure to come.

The golf club house was a white one story building, the balcony of which extended out over the blue water of Delagoa Bay. When we arrived the Reverend S. of the High Church was enjoying his afternoon tea. Mrs. M. and I joined him, and for half an hour, no other guests having arrived, we shared the Glad Tidings with him. Later a number of golfers joined us. This group was composed of the heads of British enterprises—light, water, power, tramservice—and what a pleasant, delightful group of men and women it was. Five of this group later entertained friends in their homes to hear the Message.

One scene in this city is indelibly impressed upon my memory. Dr. Clark, the friendly pastor of the Methodist church called for me to attend the tabernacle service of the Reverend Mr. Bishop. The audience consisted of three hundred Swazi lads dressed, some in houseboy uni-

forms of unbleached muslin shorts and slip-ons bound with red, others in loin cloth. How picturesque they were! For thirty years the Reverend B. had taught these youth facing dangers daily. He had translated the Wesleyan hymns and Old Testament and was now working on the New Testament.

### MARTHA ROOT'S VISIT

Our beloved Martha reached Cape Town in December, 1924, and was made welcome and happy in the Auleta, Three Anchor Bay, where she became the magnet of attraction among the guests and to men and women of capacity wherever we went. We had given a series of radio talks and no time was lost in introducing Martha. Arrangements were made for the first broadcast which Martha had ever done. She was delighted with her success for she had feared that her voice would not carry well.

One hot Sunday afternoon during Christmas week we were entertained by the Chinese Republican Club which was made up of from twenty to thirty

young Chinese men. Our hosts were dignified and extremely courteous. The only women present besides ourselves were the wife and daughter of the president. Standing at the side of the president, who interpreted, Martha gave a brief but thrilling narrative of her Bahá'í services during visits to various parts of China. All listened with rapt attention. At the close of the talk another distinguished Chinese gentleman arose and summed up the talk. Refreshments were served and during this time Bahá'í booklets in the Chinese language were distributed and an invitation given to attend our public lectures, notice of which would appear in the press. Two or three of these splendid men usually attended. The ladies called upon us during Martha's stay and since the mother did not understand the English language the daughter acted as interpreter. This enabled us to interest them in the Glad Tidings. They were eager for a Truth which would bring nations together.

Part two will conclude this article in the December issue.

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O Son of Being!

Make mention of Me on My earth, that in My heaven I may remember thee, thus shall Mine eyes and thine be solaced.

—BAHÁ'Ú'LLÁH

## WITH OUR READERS

**I**N submitting his article "A Bahá'í Philosophy of Education" to *World Order* for publication John Stroessler writes that it is "a condensation of a longer paper which was written by myself for an education class at the University of Washington where I completed my work on a M.A. degree last year. The present paper is not documented as the longer one was, but it draws heavily from the writings of 'Abdu'l-Bahá." Our readers will remember Mr. Stroessler's former contribution to *World Order*, "The Army Does Something to a Man" in our March, 1946, issue. Mr. Stroessler is living in Seattle, Washington.

Jack Fatooh, writer of "Scientific Approach to Moral Conduct" writes of himself: "I am studying dentistry in San Francisco to have a good profession for pioneering. I accepted the Cause in Oakland when I was fifteen, in 1938. Due to a keen interest in youth work, I decided to write something on this subject, which is 'mainly and directly concerned with Bahá'í youth,' and 'must be closely and continually identified with . . . (their) mission.'" And in another letter he says: "My curriculum in dental school is most rigorous and in addition to it I work two night shifts a week in a hospital doing work that I like to forget." All this would seem not to leave very much time without a good deal of sacrifice for such a carefully written article as this which we publish and which, we believe, will be profitable reading for people of all ages and all religions.

"We Long for Divine Guidance" was written by Shirley Warde Bahá'ís remember Mrs. Warde as radio announcer at the Centenary banquet. She has received wide recognition as actress, author and radio artist. She is now in Buenos Aires helping to develop radio work for Bahá'ís of South America.

"Blazing the Trail" is contributed by Stanwood Cobb for many years one of the editors of *World Order* and of the *The Bahá'í Magazine* which preceded *World Order*. During those years and before he contributed generously to the magazine. He is well known to all Bahá'ís as the author of *Security for a Failing World*, a book widely used to introduce the Bahá'í Faith to those interested in better world conditions. Mr. Cobb is also the author of many other books which apply Bahá'í principles to educational problems. Important among these are *Character*, *Discovering the Genius Within You*, *New Horizons for the Child*. He was one of the founders of the movement for Progressive Education and contributes some of the best thought to that movement. In his own school in Chevy Chase and in his summer camp for children in Maine he puts in practice the principles of progressive education. His home is in Chevy Chase, Maryland.

Horace Holley, well known to all our readers, contributes this month's editorial, "This Power, This Glory".

Sometimes articles and poems that we have accepted get buried in our files. Good material is put off for something that is urgent, that is timely, that will lose its force if put off. Some things are valuable at any time. So it happens that we are printing this month the poem "Akká" by Laura Romney Davis which came to us more than three years ago. Mrs. Davis lives in Toronto and has generously told us something of her connection with the Bahá'í Faith. "I heard about the Cause from our dear Martha Root," she writes, "and at once accepted it. Our home has been visited by many teachers through the years, and served as a center before we had an Assembly. There are so many pleasant memories, for we have entertained Mrs. Maxwell, Jenabe Fazel, Rúhíyyih Khanúm, Mrs. Elizabeth Greenleaf and many others." Mrs. Davis is secretary of the Toronto Assembly. She has served on the regional teaching committee, has given Bahá'í talks at home and in other cities and serves the Faith in many ways.

Mable Hyde Paine's review of *The Promised Day Is Come* is the fourteenth in the Bahá'í Literature series which we have been publishing from time to time for over a year and a half. These reviews or appreciations of Bahá'í writings give our readers some knowledge of the wealth and variety of Bahá'í literature and, we trust, stimulate many to delve more thoroughly into these books. No other reading can possibly give such an understanding of the times in which we live. One reader, a non-Bahá'í, was greatly impressed with Elizabeth Hackley's review in the July issue about *The Star of the West*,

the Bahá'í magazine in its early years. She wished she might own those volumes or at least have an opportunity to browse in them.

Mrs. Paine is a member of the Bahá'í News editorial committee and a member of the Urbana, Illinois, Local Assembly. She contributes at frequent intervals to *World Order*. "Bahá'u'lláh, the World Physician" appeared in our October, 1945, issue.

Nell Griffith Wilson whose poem, "Double Rainbow" appears in this issue has been writing and selling verse for several years, won many prizes, and published two books of verse and is ready to publish her third book. She is a member of the National League of American Pen Women and state president of Western Writers. Her home is in Kenwood, California. Previous contributions to *World Order* were "Song of Tomorrow", January, 1946, and "A Blood Donor's Prayer" in the June issue of this year.

Fanny Knobloch is well known to older Bahá'ís for she was active in the Faith in this country for many years. Her own account of the years she spent spreading the Bahá'í Message in South Africa will interest all readers of *World Order*. This account will be continued in our December issue. Miss Knobloch is now an invalid in the home of her nephew.

Personal experience has an appeal to all of us. The following words sent us by one of our Canadian friends were written (or, we judge, originally spoken) by a member of a minority race. He says in part: "It is only a few weeks since I became acquainted with this Bahá'í commu-

nity. To confess the truth, when I was first told about the Bahá'í Faith . . . I did not take it very seriously. I said to my friend, all religious teachings sound beautiful indeed! But how much of its heavenly doctrines are really in conformity with existing social reality? . . . I was at a dead end as far as religion is concerned. But my friend insisted that his Bahá'í Faith is something different—different in the way of application of its principles to the actual social life of today. Half out of curiosity I began to read the book given to me, *Bahá'u'lláh and the New Era*. Believe me, I was very much impressed not only by the beauty of its principles, but by the force of its sincerity. . . . I'm sure no other established religion of today has even attempted so seriously so unselfishly, the reformation of existing social conditions in the fields of politics, economics, religion, racial relations, etc., so vitally concerned with the welfare of society and the basic peace of the world.

"The most pressing need of mankind today is the unity of nations, a unity based on genuine justice. A justice minus racial prejudice or sense of racial superiority. . . .

"Please do not think I am saying this out of my resentment because of humiliation and embarrassment I experienced in this country for racial reasons, especially during the last few unfortunate years. At times I was so discouraged, so pessimistic. I was conscious that my view of life was becoming more and more negative. I was in bad shape, in a state of spiritual bankruptcy. But I am glad to tell you tonight that my instinct for appreciating the beautiful side of life was not wholly exhausted.

"When Mr. ——— called on me one evening I was greatly impressed

by his brotherly attitude toward a person of different race. I felt his sincerity, which more than convinced me that this Bahá'í Faith is not only life service but influence through example. . . ."

\* \* \*

Some time ago one of our readers sent us an account of the happy experience of two Bahá'ís when they carried out Bahá'u'lláh's injunction to "Consort with all the people of the world with love and fragrance." She writes: "Two members of the Race Unity committee in Philadelphia were the guests of a Negro clergyman in this city. Perhaps thirty-five or more persons were present at that home, representing chiefly public school teachers of the city, social workers and others of culture and refinement. In his welcoming address, the pastor spoke warmly of the Bahá'í Faith, of his friendship with some of its members, and of the efforts of Bahá'ís to bring about better race relations."

A talk by the Assistant Superintendent of Schools emphasized the steady, though slow, "progress that has been made in recent years toward placing persons in positions in the schools according to merit, regardless of race, color or creed." The reply of the speaker to the question as to why there is increasing interest at this time in the matter of giving justice to all regardless of race or creed was that it is "in the air" in these days.

Our Bahá'í friends felt that there is a definite reason why this desire to give justice to all is "in the air" in these days. They had in mind these words of 'Abdu'l-Bahá: "Among the results of the manifestation of spiritual forces will be that the human world will adapt itself to

a new social form, the Justice of God will become manifest throughout human affairs and human equality will be universally established." Later one of the friends had an opportunity to speak briefly and was able to explain "about the new spirit which has been breathed into the world in this age by Bahá'u'lláh and that this new dynamic spiritual force is destroying old conditions and is bringing about Divine Justice and human understanding; . . . that in this great age God's own plan has been set in motion; that this plan has no place in it for prejudices of race, religion, nation, or politics. . . . These remarks gave the Bahá'ís the opportunity to talk with many of the friends later during the refreshment period about the 'manifestation of spiritual forces.'"

\* \* \*

Here are a few statements culled from a Michigan newspaper which give further evidence that school officials are awake to the duty of eliminating prejudice through education in the schools:

"Reduction of national and international prejudice is one of the most important obligations of today's schools," Dr. Edgar G. Johnson, associate professor in the University of Michigan School of Education said.

"National unity is threatened by four major areas of prejudice: (1) against foreigners, even the second or third generation American; (2)

against minority religious faiths; (3) against the economically underprivileged; and (4) against minority racial groups. Since prejudices are learned, not inherited, teachers have a primary responsibility in promoting national and international tolerance and understanding, Johnson said."

\* \* \*

One of our South American Bahá'ís living in Buenos Aires in writing about "Creative Living" stresses the thought that no one is too great or too small to live creatively. A humble task, she declares, done to serve someone or humanity at large is a step in creative living. Then forgetfulness of self and thought of others may develop into great universal love. "It is impossible," she says, "to attain creative living without love which is the cause of creation." And she adds, "last but not least of all, learn to pray. In the beginning you merely repeat the words, but soon they acquire meaning for you and you draw your strength from the Source, because then your 'assistance will be the assistance of the Blessed Perfection. If all the world should be gathered against you, you would still possess this. It is a weapon to fight with forever and ever and with it you will always be victorious. It is a sword which will never be dulled, a magazine which is always full.'"

—THE EDITORS.

# WORLD ORDER

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## Religion and the Church

MABEL HYDE PAINE

**A**N OLD hymn contains a verse which gives a definition of the church which is still, doubtless, the ideal of its deeply loyal followers:

"The church's one foundation is Jesus  
Christ her Lord.

She is His new creation through  
water and the Word,

From Heaven He came and sought  
her to be His holy bride.

With His own blood He bought her  
and for her life He died."

'Abdu'l-Bahá in one of His American addresses explains the church and its spiritual origin in much the same way. He compares Christ to the seed and the Christian community which He founded to the tree. "The seed sacrifices itself to the tree that will come from it. His Holiness Christ outwardly disappeared. His personal identity became hidden from the eyes even as the identity of the seed disappears, but the bounties, divine qualities and perfections of Christ became manifest in the Christian community which Christ founded through sacrificing Himself."

In another address 'Abdu'l-Bahá characterizes the church as "a place where people of different thoughts and divergent tendencies—where all races and nations come together in a permanent fellowship."

These two ideas of the church founded in Christ, and "drawing all men unto it", would, I think, be accepted by all true followers and lovers of the church of Christ.

Religion, the Bahá'í teachings define, in one place, as "the revelation of the will of God, the divine fundamental of which is love." And again, "Religion has been intended by God to be the means of grace, the source of life and cause of agreement." In these explanations of what religion is, both Bahá'ís and Christians doubtless agree.

That this thought of unity was central in Christ's teaching we know from the prayer He uttered for His disciples and for that body of which they were to become the nucleus: "Neither pray



I for these alone, but for them also who shall believe on me through their word; that they all may be one; as Thou, Father art in me and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me."

"That the world may believe that Thou has sent me." Here we have the rock foundation of the Christian church, faith in Christ as sent by God, even as one with God.

In a sense the crowning event in Christ's ministry was Peter's confession of faith. It came spontaneously, heaven-sent, for Christ always left people free to make their own discoveries and decisions. He had been with the disciples for some time without declaring himself as the Son of God. He had even avoided an open declaration when John the Baptist sent messengers to Him asking Him to declare Himself. But when He saw the time was ripe He drew from one of His disciples a marvelous confession of faith. First, He had asked them what people thought of Him, and they had answered, "Some say Elias, some Jeremias, some, one of the prophets." Then He asked them, all of them, "But whom say ye that I am?" And only one answered. That one was Simon Peter, who said, "Thou art the Christ, the Son of the living

God." Jesus answered, "Blessed art thou, Simon," And why was Simon blessed? "for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." And then Jesus went on to say, "Thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it."

Peter, in this moment of profound insight, had gained a great faith. Upon this faith, as upon a rock, Christ would build His church. And whenever this faith in Christ has been strong, the church has been strong; whenever it has been weak the church has been weak.

The poet Keats wrote of the marvel that dwelt in the eyes of the one who, first of all the European world, looked upon the Pacific.

He "and all his men  
Looked at each other with a wild  
surmise—  
Silent upon a peak in Darien."  
It was like the experience of a  
"Watcher of the skies  
When a new planet swims into his  
ken."

But such discoveries in the world of nature are tame compared with this discovery of Peter's. The Jews revered Moses as the Giver of the Law, the great Teacher who had talked with God, the great upholder of the unity of God as taught by that other more remote Great Prophet,

Abraham. But here was a fuller Revelation, brought by one so near to God that he called himself the Son of God, one who said he was one with God.

This astounding discovery made by Peter had awakened in him a great faith. Christ confirmed this faith and likened it to a rock on which He would build His church. The Roman Catholic Church has put a literal interpretation on this statement of Christ's by asserting that Christ founded His church on Peter. But if we consider Christ's words carefully the following explanation given by 'Abdu'l-Bahá, the Interpreter of the Bahá'í Faith, seems more reasonable:

"Christ wished . . . to confirm the words of Peter; so . . . He said 'and upon this rock I will build my church', meaning, thy belief that Christ is the son of the living God, will be the foundation of the Religion of God; and upon this belief the foundation of the Church of God—which is the Law of God—shall be established."

The Roman Catholic Church has not only put a literal and personal interpretation on this declaration of Peter's faith, but has built on it a hierarchy. How much this interpretation was due to the felt need for a firm organization, how much to the desire for power over the multitude, how much to simple human inability to rise

above the literal and the personal it is, perhaps, impossible to say. However that may be, in seizing upon a statement of Christ and establishing thereon a firm organization they have succeeded in maintaining a greater degree of unity than the rest of the Christian world.

At the time of the Renaissance and Reformation with their increased emphasis upon the individual rather than the organized whole, a large number of Christians broke off from the Roman church. They felt that the organization had become corrupt and over formal and they longed for a more direct relation with God than the Church offered them. In breaking away from the Roman Church they deprived themselves of some pure teachings as well as some corrupt ones. But they made the Bible the property of every one. On the other hand, the widespread reading of the Bible opened the door to all kinds of private interpretation, and so began that multiplication of sects which has continued and still continues until now there are about three hundred.

The Protestant Reformation was not the only break which had come in the unity of the church. Earlier than this the Eastern church had separated from the Western, and both churches were always more or less torn by con-

troversies. All these controversies and schisms can be traced to the fact that the organization of the Church of Christ did not rest upon the explicit directions of Christ Himself. The features of that organization, as the Guardian of the Bahá'í Faith has pointed out, were inferred from "vague and fragmentary references" scattered through the Gospel.

In the Bahá'í Faith the need of a firm organization has been met. Its organization, in contrast to the one which the Fathers of the Church established after the passing of the First Apostle, rests upon an indestructible foundation, for it has been bequeathed to the Bahá'ís in a document penned by the Divinely-appointed Interpreter of the Bahá'í Faith.

The loss of unity in the church which came with the Protestant Reformation was deplored by some wise souls of the time. That wise man of the ages, Francis Bacon, in an essay on unity in religion wrote:

"Religion, being the chief bond of human society, it is a happy thing when itself is well contained within the true bond of Unity.

"The fruits of Unity (next unto the well-pleasing of God, which is all-in-all) are two; the one towards those that are without the church, the other towards those

that are within. For the former, it is certain that heresies and schisms are of all others the greatest scandals, yea, more than corruption of manners . . . So that nothing doth so much keep men out of the church and drive men out of the church, as breach of unity.

"As for the fruit (of unity) towards those that are within, it is peace, which containeth infinite blessings. It establisheth faith; it kindleth charity; the outward peace of the church distilleth into peace of conscience and it turneth the labors of writing and reading controversies into treatises of devotion."

Our times are witnessing a revival of discernment along the line of the prime importance of unity. The Protestant denominations are making an effort to unite. There is an awakening to the ideal set up by Christ in His prayer: "That they all may be one; as Thou, Father, art in me, and I in Thee, that they all may be one in us." Yet the effort toward Protestant unity is along organizational rather than spiritual lines. As one churchman has written, "That noble effort towards Reunion in which so many idealists have been engaged is not aimed at an inward and spiritual union through spiritual education, but at an outward union through compromise on formu-

laries, systems of government and the like." Some thoughtful leaders in the church question whether true unity can be obtained without a revival of the spirit.

From time to time there have been heart-stirring revivals of faith, which, even though they violated unity, yet showed, as in the Quaker movement, and the Wesleyan revival, a renewal of faith in and loyalty to Christ. The Missionary movement, too, springing up in the Protestant churches in the nineteenth century, showed a renewed capacity for spiritual growth.

And the Gospel of Christ has lived on and still lives on in good men and women, often unheralded and even unknown, those who are the "salt of the earth", "Christ's true congregation", as some one has called them. They have had the same kind of intuitive faith in Christ which Peter had. Through them the spirit of Christ's Message has been preserved. They have made it effective. It is to Christ's Message working through such people that we owe many of our best institutions and reform movements. Some of these people are in the church; some, although not in the church, received their moral and social ideals from parents who were devout Christians and church members.

Yet the most thoughtful people

of our time, both within and without the church, are plain in their expressions of dissatisfaction. One church leader voices this intense dissatisfaction and longing for a truer and stronger church in these words:

"A just and durable peace will not come after this war by mere negotiation and the devising of further international machinery. We need that machinery, to be sure; but no machine can ever be built which men maddened by wrong thinking will not break into bits unless there comes a revival of religion. When I speak of revival I would not be taken to intend emotional exhortations and a sawdust trail to a more or less fake mourners' bench. I mean the real thing. I mean a return in penitence deeper than tears from our foolish ways of denying the great and asserting the little, to straight thinking about God in and through all things."

Another, a great archbishop, enjoined his clergy in a broadcast that a special and pressing duty at this crisis is to make an attempt to let the light of Christ's Revelation shine upon this modern world and all that it contains, for "the lamp of religion has almost gone out. Spiritual faith hardly survives. Moral principles are unhonored. Miseries and disorders in consequence spread. The churches seem impotent to

check the decay, to relieve the despair." Instances might be multiplied of such confessions of the weakness of the church made by leaders of thought.

In an address to the Free Religious Association or Unitarian Congress in 1912 'Abdu'l-Bahá spoke of the need of change in religion. All institutions, all human thoughts, He explained, tend to become stagnant unless renewed and revived by new thoughts and a new spirit. Just as the world in this marvelous twentieth century has received great scientific developments, a great widespread call to freedom in the political world, so the religious world must be quickened and renewed.

Consider how many people are not alive to questions of religion. For the most part people do not mention religion. If the subject is brought to their attention they may say, as one person did, "Why, I never thought what I do believe," or they say they are Methodists or Baptists or Jews because their fathers were. It seems plain that there is a lack of spiritual growth among the people.

'Abdu'l-Bahá points out that the source of all spiritual growth and change is Divine Revelation. The church recognizes that it received such a revelation from Christ. It also recognizes that the

Revelation brought by Christ was a further development of a simpler Revelation brought by Moses. "The law was given by Moses, but grace and truth came by Jesus Christ." Thus we see that the Bible itself teaches that religion is subject to change and development.

In the Bible we find often the term "Day" given with the meaning of "era". The Bible mentions five such days or eras, the Day of Noah, the Day of Abraham, the Day of Moses, the Day of Christ and the Day of His Second Coming. The comparison of these eras to days is fitting, for in each era or dispensation the spiritual light comes from the great Prophet who ushers in that Day. Christ said, "I am the Light of the World," meaning that those who received and practiced His teachings would be able to reflect to the rest of the world the will of God for His Day or Dispensation.

The Bible does not dwell on all these days, eras or dispensations with equal force or at equal length. The Day of Noah, the most remote of the five eras, is merely sketched in, but it is evident that Noah found a degenerate people, showed them the will of God for their time and that all but a few turned from his counsel and were submerged in a sea of calamities. Christ compared the Day of Noah to the Day

of His Second Coming. "But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be . . . Watch, therefore, for ye know not what hour your Lord doth come."

Abraham is characterized in the Bible as a great Prophet who received a special call from God to leave his native land and thus become a blessing to all mankind. He believed, in the midst of a faithless, idol worshipping nation, in one God. This faith in Him God blessed and made it a bulwark of preservation for a whole nation, through whom, in their subsequent Prophets, Moses and Christ, the world received this blessing of faith in God.

We have to make an effort of the imagination to envisage these ancient Prophets, Manifestations of God, as the Bahá'í Faith calls them. We are prone to dwell on the One by whose light we have been illumined. But reflection shows us that at the dawn of each new era history repeats itself. The light of faith had become dim. Wickedness abounded. People had forgotten God. A Man arose Who called the people back

to God. Through a power given Him by God His call was effective.

Moses inaugurated the next great day or era in God's plan of progressive revelation. His dispensation is more fully recorded in the Bible. Though a stammerer He lifted an enslaved nation into freedom, and established a religious and civil law which later became the foundation of the highest possible civilization of that period, the period of Solomon and the later Hebrew prophets.

These great Prophets must have been guided by a supernatural power.

We have a tendency to pass lightly over the achievements of great souls who are distant from us in time and environment. The Christian church for example, has a tendency not to recognize the supremacy of Moses. Yet when we examine the Bible carefully and with an open mind we find that it places Moses on the same spiritual plane as Christ. To be sure, Moses did not reveal such advanced spiritual truths as did Christ, but progressive revelation means that God reveals Himself and His truth in proportion to the capacity of the people to whom He speaks through His Manifestations. That Moses did not voice such deep spiritual truths as did Christ does not mean that He was not conscious

of such truths. The wise teacher gives only what his pupils are ready to receive.

There are several passages in the Bible that represent Moses as the mouthpiece of God. Of Him, God said to Aaron, "He shall be to thee as God." Also Moses is distinguished from lesser prophets in these words: "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all my house. With him will I speak mouth to mouth, even apparently and not in dark speeches; and the similitude of the Lord shall he behold." Christ is prophesied as one who will be like Moses in these words: "The Lord Thy God will raise up unto thee a Prophet from the midst of thy brethren like unto me; unto Him ye shall harken."

Thus, when Christ appeared, the Jewish leaders had the opportunity to see Him as the One prophesied by Moses. But they had become immersed in the minutiae of the law and the traditions. They had fallen into the old human error of not being able to distinguish between the essential and the non-essential in the Revelation from God which had been entrusted to them. They chose the beaten path, which was in reality, a by-path from the Way of God's

Will. A few Jews of humble origin and little education recognized the Divine Light that shone in Christ and carried His gospel of salvation from sin and self to the world of their time.

We do not realize how violent was the transition which the disciples of Christ had to make. They were Jews, brought up in the tradition of the elders, taught by the scribes, whose word was law. But they felt the power of Christ. They saw that His teachings went deeper than those of Moses, and they were able, through a God-given power to advance from the old to the new, to give up the idea of the finality of Moses' Revelation. It was doubtless much harder for them to do this than we now realize.

And this same idea of the finality of the Revelation on which they have been nurtured now encumbers the Christian church and hinders its spiritual progress. It is an unreasonable idea, this, "that all Revelation is ended, that the portals of Divine mercy are closed, that from the day-springs of eternal holiness no sun shall rise again, that the Ocean of everlasting bounty is forever stilled, and that out of the Tabernacle of ancient glory the Messengers of God have ceased to be made manifest."

The majesty and the power of Christ so impressed the early

Christian church that there arose a view of His place in the history of religion which may have been allowable in the past, when knowledge of other great religions was unobtainable, when men still dwelt in corners of the earth and knew not of other corners, but which the wider knowledge and broader vision of a world beginning to sense universal truths can no longer uphold.

When Christians come to see both the reasonableness of the idea of progressive revelation and its development as recorded in the Bible it will be easier for them to see that God has revealed Himself through other great Prophets, such as Zoroaster, Muhammad and Buddha, whose names are not mentioned in the Bible. For in the teachings of all these we find the same spirit, the same reality, the same fundamental teachings, such as the immortality of the soul, the Fatherhood of God and brotherhood of man, the duty of prayer.

Having recognized the truth of progressive revelation, the mind and heart naturally open to the possibility of a Revelation for this day and age. Christ *prepared* men's hearts for a social religion. In His teachings He showed the great objective of the Christian era to be the unification of the hearts of all mankind. This was

the Kingdom He taught men to pray for, a Kingdom already existing in Heaven and destined to come to this earth. Christ taught that this Kingdom must first be established in human hearts. His message was for the individual, a necessary preparation for the establishment of a system which should embody this Kingdom. His followers of the early centuries of Christianity, feeling the need of an organization to embody His Cause, established a faulty one. The world had not yet evolved to the point of establishing the Kingdom of Heaven on earth. Neither had Christ given any such plan. The time was not ripe for such a plan.

But Christ did foretell His Second Coming as a time when the Son of Man should come "in the Glory of the Father". What more natural than that this Second Coming should be the time for the beginning of the answer to the prayer which He had taught His followers to pray: "Thy Kingdom come, Thy will be done on earth as it is in Heaven."

This is the Bahá'í teaching, one of its central beliefs, that God has been leading men by progressive steps through the agency of Great Prophets or Manifestations of God, to the time when His Kingdom should come, His Will be done, on earth as in Heaven.



# New Hope for Minority Peoples

EMERIC SALA

RELIGIONS of the past have been successful in instilling moral responsibility in individuals, families, tribes and even, with certain reservations, in national communities. The way seems to have been paved for a world religion which can command universal allegiance to the one and same God, and develop a world conscience without which there is no hope for justice nor peace among minority peoples.

The Bahá'í Faith, founded one hundred years ago in Persia, is not another creed to compete with the older faiths. It does not offer a new path to immortality, nor does it attempt to abrogate the religions that have preceded it. It upholds the principle that "religious truth is not absolute but relative and that divine revelation is progressive, not final."

The pivotal message of the Bahá'í Faith is the consciousness of the oneness of mankind. "Regard ye not one another as strangers . . .", declares Bahá'u'lláh, the founder of the Faith, "Of one tree are all ye the fruit and of one bough the leaves . . . It is not for him to pride himself who loveth his own country but rather for him who loveth the whole world."

Bahá'u'lláh offers world justice as the highest moral principle for our present stage of evolution: "The best beloved of all things in my sight is Justice." Justice, as Bahá'ís conceive it, is the collective moral expression of the community. The range of moral awareness of the individuals that compose a community, determines the area in which justice can function. If the range of individual conscience does not project across national frontiers world justice is impossible.

One of the distinctions of the Bahá'í Faith is that it can, unlike Christianity, project its faith into the realm of social action. In Bahá'í experience, divine love of the individual is transformed to divine justice in the community. Bahá'í religious practice does not consist only of formal worship and adherence to certain rituals, but rather of membership in an organically united world community which satisfies the individual and collective needs of men.

## A NEW CONCEPTION OF DEMOCRACY

Under our party system, which is inherently divisive, minorities cannot hope to attain an equal status with majority groups

At best, they are tolerated. Our democratic form of government, perhaps the best so far developed, boasts of being government of the people, since it derives its authority from the majority of the electorate. The minority groups feel separated and neglected, the nation is pulled apart by a cross-current of racial, religious, regional, economic and party interests, preventing it from functioning as an integral unit.

The justification of the democratic party system is vigilance. The party in power is mistrusted by those who are not in power. The opposition checks and criticizes the party yielding power for fear that it might usurp it. This attitude, therefore, is uncooperative. It watches jealously and critically the actions of its avowed political enemies. The net result is a house divided against itself. In such a democratic house the minority communities, fighting for their own existence, cannot hope for equal treatment. In a divided house loyalty belongs to the part and not to the whole. The divisive forces within our own democracies offer a premium for allegiance to a group rather than to the nation. The circle of interest, and the world to which most people belong, is usually smaller than that of the nation. Only an attack from outside, or a major crisis from within, could arouse

our unintegrated democracies to anything resembling a concerted national effort.

In contrast, the Bahá'í conception of a democratic form of government, which already operates in an embryonic form in more than seventy countries of the world, establishes a new standard of social responsibility, unknown in the history of political or ecclesiastical institutions.

No Bahá'í can join a political party or a religious group which divides a community into parts. It is inconsistent with the Bahá'í attitude of life to sacrifice the whole for a part. No Bahá'í can conscientiously subscribe to a program which discriminates against a class, a race, a religion, or a nation. Nor can a Bahá'í take sides in any economic, political or military conflict. He is not a conscientious objector, for it would be inconsistent with the Bahá'í requirement for law-abiding citizenship. Nor is he a pacifist, for Bahá'ís accept the necessity of enforcing just laws. He is first of all a citizen of the world, and in any dispute between nations he sees no settlement unless the interests of all parties are respected.

Bahá'u'lláh speaks to kings and rulers as the trustees of mankind. He admonishes them to dispense "justice" rather than "love". He refers to just governments and

Houses of Justice as "one soul and one body," with a collective conscience, collectively responsible to God. Bahá'u'lláh's greatest contribution lies perhaps in the projection of individual conscience into collective action, through the establishment of local, national and the universal Houses of Justice. For in the Bahá'í community responsibility to God is coexistent in the individual and society.

The world plan of Bahá'u'lláh calls for democratic elections at regular intervals without political parties, without any campaign promises or party platform, without candidates or nominations, and without party funds. The people chosen do not represent any party or group interest. They are chosen for their ability, character and past service to the community, rather than for their political views or personal interests. The local, national and universal Houses of Justice elected by the Bahá'ís are, contrary to present democratic practice, not responsible to the people who elect them, nor are they allowed to be swayed by public opinion, mass emotion or the convictions of the electorate. They are bound only by the promptings of their own conscience, a conscience which in the process of Bahá'í education is transmuted into the collective conscience of the community.

Under our present system the party in power tends to extend its favor to those who contribute to the party fund and to those who might vote for it at the next election. Such favoritism, inherent in the system, is made at the expense of the rest of the community. Social justice under such patronage is unobtainable. It leaves the minority problem unsolved.

#### MEETING THE MINORITY PROBLEM

With the shrinking of the world into a neighborhood the minority problem can no longer be shelved. Migration of large groups of people has not been stopped. If the pressure of future conflicts is to be relieved, the movement of populations will continue. The tendency in favor of larger and larger political administrative units will increase rather than lessen the minority problem. And when this tendency culminates in the political federation of all the peoples of the world, every majority group of today will find itself a minority in such a world federation.

The social laws of Bahá'u'lláh have an answer to the minority problem. To appreciate them, however, understanding of the Bahá'í principle of consultation is necessary, a principle which, incidentally, reconciles freedom with authority, minorities with

majorities, and mercy with justice. Each Bahá'í community elects once a year a House of Justice (temporarily called a Spiritual Assembly), consisting of nine adult members, to legislate and adjudicate on all matters of community action. When these nine people meet, they may represent different temperaments and cultures, and will probably differ in their points of view. The chairman chosen from their midst encourages opposing views and every side has a hearing for "the shining spark of truth cometh forth only after the clash of differing opinions."

What makes this meeting unique is that, when each member gives his conscientiously considered opinion, he gives it away. Once a vote is taken, it is no longer his, and if carried by a majority, though usually modified, it becomes an expression of the collective conscience of the community. Since the majority as well as the minority surrender their personal views to the assembly, the decision reached is not the wish of the majority, but of all nine members. That is why it is not likely that two Bahá'ís will argue with each other. They will, after presenting their case as well as they can, try to understand the other point of view rather than defend their own. The religious mind is considered usually a

closed mind. Bahá'í training does exactly the opposite, by constantly testing and purifying one's ego.

In Bahá'í consultation each mind gives as well as takes, is constantly trained to remain open, and to understand an appreciate points of view other than its own. The ideas born in such a meeting are the result of creative interaction with other minds, inspired by a common faith and a common aim: the welfare of the whole community. As social responsibility is shifted from the individual to the assembly, individual opinion tends to become more and more impersonal. A mind freed from personal ambition and detached from the ego, can see more clearly. It is the detached attitude of a scientist absorbed in an objective search, and yet with a passion for truth. It is a new process of intercreative thinking. It cures the opinionated person whose mind is all made up.

One who obeys his conscience has overcome his baser instincts. A community with a collective conscience overcomes the desire for national supremacy, for monopolistic privileges or for racial priority. The Bahá'í administrative system not only incorporates individual good will into a social mechanism, but produces a quality of the soul which can be born

only out of a collective experience.

Justice as an abstract idea is relative. It is often mistaken for legalized revenge. Justice is the balance between reward and retribution. This balance is impossible between individuals without love. Between nations, or between minority and majority groups, this love is expressed through justice. Though love and justice spring from the same divine source, their expression is different. One hundred true Muhammadan, Jewish or Christian believers will, as individuals, show the same qualities of love and goodwill as one hundred true Bahá'ís, but with this difference—the hundred Bahá'ís will elect

a House of Justice and will express their social attitude towards others as one organic unit, with a collective conscience, trained for collective action, collectively responsible to God.

Justice cannot be enshrined in any constitution. No book can contain it. Justice like love cannot be preserved in a legal document or established by precedent. Justice like love cannot be separated from conscience. When conscience goes, justice goes with it. Social justice is impossible without a collective conscience. And it is this collective conscience which is the basic working principle of the Bahá'í House of Justice, and the new hope for minority peoples of the future.

The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrances, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahá shall be vouchsafed to them. In this day, assemblies of consultation are of the greatest importance and a vital necessity. Obedience unto them is essential and obligatory. The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresseth with absolute freedom his own opinion and setteth forth his argument. Should any one oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If after discussion, a decision be carried unanimously, well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail.

—‘ABDÚL-BAHÁ

## Women and Bahá'í Ideals

**A**MONG the teachings of Bahá-'u'lláh is the equality between men and women. It may seem strange to the privileged women of the Western World that it should be necessary to make, what we accept as true and largely accomplished, a part of religion. We must understand that the Revelation of Bahá-'u'lláh is for the whole world, Occident and Orient alike. It is true that women in the Western world have gone far in obtaining educational opportunities, voting, property and other rights. But the vast majority of the women in the Orient are barely beginning to emerge from a condition of inferiority to men and of degradation in some cases lower than animals. The powerful force of religion is needed to hasten their release.

Even in Western countries where women have proved their ability to excel in almost every field the prejudice of men against women in high places of industry and sometimes in the professions is still marked. One writer warns women who wish to enter the field of industrial science of the many difficulties which they may expect solely because of their sex.

They may and do prove their ability in the line of research, but top positions which this ability might be expected to lead to are not open to them. This author writes: "Even the most casual survey of the personnel of industry in this country shows that, in respect to control and direction, it is still a man's world." She also states that capable women are employed "at about seventy-five percent of their capacity because their sex prevents their consideration for appointment to a job equal to their full abilities."

Examples might be multiplied to show that in the most favored countries there is a long way to go before prejudice toward women in many fields is wiped out.

But the most pressing need is that women in every country should be recognized for what they are, God's loved ones. Men and women alike are created in the image and likeness of the one God. "He who is purest in heart, whose knowledge exceeds and who excels in kindness to the servants of God is nearest and dearest to the Lord our Creator, irrespective of sex." Those who say that this is not a new truth are right. It has never been made a

part of a revealed religion. It is a great fundamental fact, a part of the Oneness of Mankind. Like this more inclusive truth we have come to the time in our progress in civilization when it must be realized universally in the world of action. Here and there throughout history have been outstanding examples of women who have proved their equality to men by their achievements. 'Abdu'l-Bahá in some of His talks in this country has told the stories of Zenobia, of Catherine the Great, Mary Magdelene and others to illustrate that women can and have excelled in both religious and secular spheres. It is lack of education only, He declares, that has held back the mass of women from their rightful place.

Today we have the beautiful, heroic lives of Táhirih and Bahíyyih Khánum to show us that great spiritual development is a necessary characteristic of the distinguished woman of the New Age. And as we read the life story of Bahíyyih Khánum told on other pages of this issue, we realize that with none of the outer aids of education she through spiritual development attained the highest station among women.

Some definite suggestions for fields in which women should excel have been given by 'Abdu'l-

Bahá. The home certainly is not to be neglected for we are told that one great reason why women should have excellent education is that since they are the mothers they have great influence over the children. On one occasion He said that women must study arts and sciences, especially agricultural and industrial sciences. Always her object must be not fame or fortune but benefit to mankind. Women have an especial call to aid in establishing universal peace. Quite emphatically 'Abdu'l-Bahá says: "When all mankind shall receive the same opportunity of education and the equality of men and women be realized, the foundations of war will be utterly destroyed."

Until this complete equality comes about, the great advance in material and spiritual civilization which God has destined for mankind will not be fulfilled. 'Abdu'l-Bahá likens humanity to a bird with two wings, the male and the female. "So long," He says, "as these two wings are not equivalent in strength the bird will not fly. . . . When the two wings or factors become equivalent in strength, enjoying the same prerogatives, the flight of man will be exceedingly lofty and extraordinary. Therefore woman must receive the same education as man and all inequality be adjusted.

—B. H. K.

# Bahíyyih Khánum, the Greatest Holy Leaf

DELLA C. QUINLAN

"He is the Eternal! This is my testimony for her who hath heard my voice and drawn nigh unto Me. Verily, she is a leaf that hath sprung from this pre-existent Root. She hath revealed herself in My name and tasted of the sweet savors of My holy, My wondrous pleasure. At one time We gave her to drink from My honeyed Mouth, at another caused her to partake of My mighty, My luminous Kawthar. Upon her rest the glory of My name and the fragrance of My shining robe . . . Verily, We have elevated thee to the rank of one of the most distinguished among thy sex, and granted thee, in My court, a station such as none other woman hath surpassed."

THESE are the words of Bahá'u'lláh's Pen addressed to Bahíyyih Khánum, His daughter and His faithful believer. This is the woman whose position in the Bahá'í Revelation is by the side of Táhirih in the Revelation of The Báb, Fátimih in that of Muhammad, the Mother of Jesus in His, and Ayesha, the daughter of Pharaoh, in Moses' Revelation. Of her, the Guardian of the Bahá'í Faith has said, she is one of "these three incomparably precious souls, who, next to the three Central Figures of our Faith, tower in rank above the vast multitude of the heroes, Letters, martyrs, hands, teachers and administrators of the Cause of Bahá'u'llah."

Here in the West we know little at the present time of the details of her life and great service to the Cause of God. Outside of the data that can be gleaned from

the nineteen pages in the fifth volume of The Bahá'í World devoted to her ascension to the Supreme Concourse, we have almost nothing. The little we have cannot be compared to what we have of the life of Táhirih in *The Dawn-Breakers*. Some day we will have an adequate knowledge of those deeds of hers which enrich the glorious story of the Heroic Age of our Faith. There are hints of their nature in the letter from the Guardian sent to the West when she left us. But that time has not come yet. What we discern from the small amount of material which we have at present is a figure heroic in service, saintly in life, standing just below 'Abdu'l-Bahá in the example she gives to the world of what God has destined that His creature, man, is to be.

We know she was born two years after her distinguished



Brother, the eldest son of Bahá'u'lláh, in 1846; and that therefore this year, 1946, is the hundredth anniversary of her birth; that she was born into an illustrious and noble family of Persia. She was the daughter of Mírzá Ḥusayn 'Alí Núrí and Ásíyih Khánúm, who combined in their marriage two of the largest fortunes of the country, and so she enjoyed during the first six years of her life all that such wealth and position can bestow. We can imagine her during these childhood years running about in the lovely Persian gardens of her father's mansion in the capitol city or in the Shimaran mountains. We can see her in that happy family life with her beautiful mother, Ásíyih Khánúm, who was so "full of consideration for everybody, gentle, of a marvellous unselfishness," and with her noble Father, ever caring for the poor and the unfortunate, His home thronged with friends and dependents whom His generous hospitality had drawn to His doors; her companions, her older Brother 'Abbás and the young Míhdí. For six short years this life of happiness and security endured, until that day of terror dawned when within twenty-four hours this noble and highly placed family was hurled from the heights of fortune to the utmost poverty; stripped of every

possession and privilege, its homes pillaged and ravaged by mobs.

What an experience for a child of such tender years! It seems a miracle that she came through it with her sanity intact, her spirit and courage undestroyed.

Her Father, Mírzá Ḥusayn 'Alí Núrí, had become an adherent of The Báb, whose message that the Great Day of God had dawned at last, had run through Persia like a flame and aroused the fury of the Muḥammadan clergy. There had been cruel martyrdoms which had unhinged the minds of some young men, who had attempted the life of the Sháh; and this in turn let loose a whirlwind of terror into which all the followers of The Báb in Tíhrán had been sucked, and with them Mírzá Ḥusayn 'Alí Núrí, whose birth and position had not protected Him from the panic which seized the Court of the Sháh. He was imprisoned in what was probably the worst dungeon in the whole world; filthy, malodorous, damp and without a ray of light or a breath of air. His family was left without His protection, hidden away from the fury of the mob, deserted by all but two or three relatives and by all their retinue of servants with the exception of one man and one woman.

Bahíyyih Khánúm long years

afterwards described to a Western believer how her mother accompanied by her young Brother only eight years old, would go out at night during those months of terror, to seek for news of her Husband, to learn if He still lived. While she would cower in the dark with her younger brother in her arms, shivering with terror at the sound of the drums which invariably accompanied the fiendish torturing of some poor Bábí; not knowing whether it might not be her mother or Brother who was undergoing that torture.

This, the experience of a six-year old!

The day came when that dungeon gave up its Prisoner, when He came back to His family. But how changed,—with the marks of the chains bitten into the delicate skin of His neck, and His feet in a pitiable condition from the bastinado and the wounds untended! We can imagine the effect of this sight upon a child whose heart was such a well of tenderness that never through her life could she bear that even an enemy should be unhappy.

We know nothing more of her until the Baghdád days, when there is a glimpse of a small girl carrying a heavy samovar upstairs and moving an old lady to exclaim, to the amusement of her Father, "One proof that the Bábí teaching is wonderful is that a

very little girl served the samovar." And another glimpse of a lonely little girl longing for companions, opening the house door to peep at two little girls next door and being scolded by her half-uncle, Mírzá Yahyá, who would not permit the least communication with any one, he was in such fear of his life. And again, this very little girl, drawing water from a deep well in the house, lifting a heavy bucket with ropes that were hard and rough.

It seems to be to this Baghdád period, but when she was a bit older, that the Guardian of the Bahá'í Faith refers when he mentions the important services she performed for her Father's Cause while still a girl. He tells us: "At a later time this revered and precious member of the Holy Family, then in her teens, came to be entrusted by the guiding hand of her Father with missions that no girl of her age could, or would be willing to perform, with what spontaneous joy she seized her opportunity and acquitted herself of the task with which she had been entrusted! The delicacy and extreme gravity of such functions as she, from time to time, was called upon to fulfill, when the city of Baghdád was swept by the hurricane which the heedlessness and perversity of Mírzá Yahyá had unchained, as well as

the tender solicitude which, at so early an age, she evinced during the period of Bahá'u'lláh's enforced retirement to the mountains of Sulaymáníyyih, marked her as one who was both capable of sharing the burden, and willing to make the sacrifice, which her high birth demanded."

These are all of the personal pictures which we have of Bahíyyih Khánum, whether of her childhood, youth or maturity. After this the rest is inference.

When her Father, now known as Bahá'u'lláh (Glory of God) was exiled from Persia to 'Iráq and then to Turkey, and, after being moved from city to city there, was finally sent to 'Akká on the coast of Palestine, the family and a small band of devoted believers refused to be separated from Him and accompanied Him wherever He was exiled. The journeys were all arduous, some were ordered in severe winter weather, and were often through mountain country. They had to be accomplished on foot, on horseback, or when circumstances were fortunate in howdahs on the back of a horse. These howdahs were not comfortable affairs but were the best means of travel the country afforded. There was little food; in fact, we spoiled Westerners would consider that the band of exiles were traveling under starvation conditions. Bahá'u'lláh

has said of this time: "The throat Thou didst accustom to the touch of silk Thou hast, in the end, clasped with strong chains, and the body Thou didst ease with brocades and velvets Thou hast at last subjected to the abasement of a dungeon . . . Both bread and water which Thou hast, through Thy all-embracing mercy, allowed unto the beasts of the field, they have, for a time, forbidden unto this servant."

The climax of the woes of this band of devoted ones was reached in the prison-town of 'Akká, which was used as a penal colony by the Turks. The air and water there were so foul that the people of the town were wont to declare that a bird flying over it would drop dead. The Bahá'ís were on their arrival crowded into two small rooms. The food was so bad that most of them fell ill and those who were spared nursed the sick. This was the time when their affliction was at its height.

After a time the imprisonment was lightened. Bahá'u'lláh was permitted to leave the barracks and live in a small house. When He became known to the governors, their severity relaxed and He was able to meet the believers who had journeyed long miles on foot to visit Him. When this relaxation of His Imprisonment was reported to Constantinople

another governor would be sent to 'Akká and again conditions would become severe. During all these years Bahíyyih Khánum served her Father devotedly, giving Him a single-minded service both in the household whose large numbers and many visitors laid a heavy burden of physical labor on its women folk, and in the vicissitudes of His life with the world outside the home. With the passing years she came to be the support of this home in misfortune and its center of happiness in times of ease. The Guardian pays this tribute to her illustrious services in those days of many dangers:

"Not until, however, she had been confined in the company of Bahá'u'lláh within the walls of the prison-city of 'Akká did she display, in the plentitude of her power and in the full abundance of her love for Him, those gifts that single her out, next to 'Abdu'l-Bahá, among the members of the Holy Family, as the brightest embodiment of that love which is born of God and of that human sympathy which few mortals are capable of evincing.

"Banishing from her mind and heart every earthly attachment, renouncing the very idea of matrimony, she, standing resolutely by the side of a Brother whom she was to aid and serve so well, arose to dedicate her life to the

service of her Father's glorious Cause. Whether in the management of the affairs of His household in which she excelled, or in the social relationships which she so assiduously cultivated in order to shield both Bahá'u'lláh and 'Abdu'l-Bahá, whether in the unfailing attention she paid to the every day needs of her Father, or in the traits of generosity, of affability and kindness, which she manifested, the Greatest Holy Leaf had by that time abundantly demonstrated her worthiness to rank as one of the noblest figures intimately associated with the life-long work of Bahá'u'lláh."

It was into her hands that the affairs of the Faith were left when 'Abdu'l-Bahá left Haifa for His memorable visits to Europe and America in the period just before the first World War. And when the shock of His passing to the Supreme World fell upon the Holy Family, it was to her that Shoghi Effendi, the eldest grandson of 'Abdu'l-Bahá, turned for comfort and support when the unexpected burden of the Guardianship was laid upon his shoulders through the Will and Testament of 'Abdu'l-Bahá. What she meant to him in those sorrow-laden days is reflected in these words of his at her passing:

"How can my lonely pen, so utterly inadequate to glorify so exalted a station, so impotent to

portray the experiences of so sublime a life, so disqualified to recount the blessings she showed upon me since my earliest childhood—how can such a pen repay the great debt of gratitude and love that I owe her whom I regarded as my chief sustainer, my most affectionate comforter, the joy and inspiration of my life?"

Long, long years of service were hers; eighty long years from that day of terror when she was but six years old to a day in July in 1932 when the Guardian's message telling the Bahá'í world of its irreparable loss was sent to the believers. He again in announcing her death called attention to the greatness of her station: "Holy Family cruelly divested of its most precious great Adorning. I for my part bewail sudden removal of my sole earthly sustainer, the joy and solace of my life."

Six years later the Guardian linked her memory with that memorable undertaking of the American Bahá'ís which had enjoyed so large a share of her solicitude, the erection of the Mashriqu'l-Adhikár, the first Bahá'í House of Worship in the West. In a cablegram sent on November 29, 1938 he, in offering a thousand pounds in her name to the construction fund, spoke of "the Temple Construction Fund,

which from now on will ever bear her name and be consecrated to her memory. . ."

These are the events of her life as we are able to glean them from the few pages of data which are available to us in English at present; and from the inferences which we may draw from our knowledge of the life of Bahá'u'lláh, which she shared.

What impression has she left on those who knew her? What have been the tributes rendered to her saintly life and magnificent services?

First of these is the opening words of this article taken from a Tablet Bahá'u'lláh revealed for her and which informs us of her great station, a "station such as none other woman hath surpassed." Throughout this Tablet He voices His love for His "leaf that hath sprung from this pre-existent Root"; and finally we come to these words, so eloquent of the feeling which everyone who was privileged to know her at all intimately ever and always express: "How sweet thy presence before Me: how sweet to gaze on thy face, to bestow upon thee My loving-kindness, to favor thee with My tender care."

How these words of 'Abdu'l-Bahá's chime in with those of Bahá'u'lláh: "O thou my affectionate sister! In the day-time and the night-season my thoughts

ever turn to thee. Not for one moment do I cease to remember thee. My sorrow and regret concern not myself; they center around thee. Whenever I recall thine afflictions, tears that I cannot repress rain from mine eyes." and in a Tablet addressed to His eldest daughter He says, "all her days she was denied a moment of tranquility. She was astir and restless every hour of her life. Moth-like she circled in adoration round the undying flame of the Divine Candle, her spirit ablaze and her heart consumed by the fire of His love." Surely no higher praise can be spoken.

In quoting the words of Bahá'u'lláh, 'Abdu'l-Bahá and the Guardian that are used in speaking of the Greatest Holy Leaf, does it not seem that we are handling jewels? Did ever any woman famed in history or legend receive such love and praise?

Do you want to know why she, of all that devoted band who followed their Beloved from land to land, was singled out for praise coveted by every member of the worldwide Bahá'í Community? Then read the description of her which you will find in *The Bahá'í World*, Volume V, written by an American believer who knew her at the end of her long life. Here is a bit from it—though to quote in part from it is to mutilate it—

but so exquisite is it that who can forbear:

"Her balance, sense of fineness and fitness and practical judgment she displayed in creating order and grace in the household, and all the elements that make for well-being she blended in an ambient of harmony. Her strong will was never used to override and her decided opinions were never pressed upon another. Her ways were gentle . . .

"In her you met with no exactions, no biddance: she beckoned, smiling, and would have no one come heavy-footed or bent to her will . . .

"She left spirit and body alike utterly free, demanding nothing of those she loved . . .

"So light was her touch that she woke in them no sense of responsibility or conscious gratitude. Even when she comforted, her caress was feather soft: for she knew that those in sore need can be bruised by the least pressure of compassion. She would give the balm itself and add no weight of her own hand . . .

"You were sure that if one tried to hurt her she would wish to console him for his own cruelty. For her love was unconditioned, could penetrate disguise and see hunger behind the mask of fury . . .

"So alive was she to the source of all bounty that she had no con-

sciousness of her own bounty. When she made a gift she seemed to be thanking you for it. It was almost as if she did not distinguish giving from receiving . . .

"To serve her was not duty; it was high privilege. But she took nothing for granted in the way of devoted service and even in her last hours she whispered or smiled her thanks for every slightest ministration as she would not lock away her small treasures, neither would she store up her wisdom and her riches of experience. In her, experience left no bitter ash. Her flame transmuted all of life, even its crude and base particles, into gold. And this gold she spent . . .

"In the face of test and danger she neither hurried nor held back, but entered the perilous way with quiet breath."

These are a few roses from a garden of fragrance; I think the greatest and sweetest tribute ever paid by a human being to a great

soul, search where you will throughout the literature of the world. Though it is prose, it reads like a poem. When you lay it down, Bahíyyih Khánum, the Greatest Holy Leaf—Khánum—is a real person whom you have met, she lives and breathes. And you can never forget her, and you are not the same.

And so we leave her. We know so little of her personal life; indeed, she seems never to have had a personal life, so dedicated to her Faith was she. But when our knowledge is greater, the Guardian assures us we shall understand that history, no less than the annals of our immortal Faith, shall record for her a share in the advancement and consolidation of the world-wide community which the hand of 'Abdu'l-Bahá had helped to fashion, which no one among the remnants of His Family can rival.

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This is the first article in a series presenting heroes of the Bahá'í Faith.

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### THE CITY OF LIGHT

I cannot find myself sometimes until, for a moment,  
I have stepped aside from the way where multitudes tread,  
And have a-tiptoe, gazed back over the faltering throng  
Into the darkness,  
And have wonderingly turned to see—splendid and dim in the distance—  
The City of Light.

*Submitted by a Bahá'í youth*

# South African Mission

FANNY KNOBLOCH

*In Collaboration With Bertha H. Kirkpatrick*

## *Part Two*

One hot summer's day when I was back in Capetown during my second trip to South Africa I received a cable from my sister Pauline in Washington, D. C. saying, "I am coming."

Many months had elapsed since my first arrival in South Africa, and so busy was I with duties in the Cause that I was not aware of the serious condition of my health. Yet the close tie of love caused my sister to sense this condition and she hastened to my side on the first steamer to sail. After five weeks of continuous storms at sea she reached port and landed at sunrise Sunday morning. There were only two passengers. Slowly the steamer moved into her dock. The horizon became more and more brilliant, the glow of red changing to red-gold, touching the mountain peaks and sea with marvelous beauty and grandeur at this, the break of day—God's New Day.

Pauline had scarcely landed when she received an invitation to speak in nearby Muizberg to the Helping Hands, an organization composed of leading women of that picturesque British settle-

ment on the Cape of Good Hope. We met in the historic home known as Hull House. An audience of from forty to fifty greeted the speaker who through her patient and convincing answers to questions asked at the close of the discourse, won the love and esteem of those present. Many inspiring meetings followed in the home of our hostess and in other houses.

One of the marvelous experiences was the discovering of a brilliant soul, William Fraetes, who was in New York in 1912 and had the blessed privilege of meeting 'Abdu'l-Bahá, the Servant of God. 'Abdu'l-Bahá in embracing him called him "My son" and gave him a message for South Africa. During this interview 'Abdu'l-Bahá had asked him how the British and Afrikaander were cooperating and Mr. Fraetes replied, "They are becoming more united." 'Abdu'l-Bahá told him that only the surface of Africa's wealth in minerals and precious stones had been touched, but that when people would turn to agriculture and live in unity and harmony, treating the natives justly, South Af-



rica would lead the world in prosperity. He also said that South Africa was the land for youth. Like many gifted souls Mr. and Mrs. Fraetes were poor in the world's goods, yet many hundreds of men and women from all walks in life found their way to their hospitable though humble home high up on the mountain side in Muizenberg. On one occasion the government sent Mr. Fraetes on a difficult mission among some wild tribes in the hinterland. Although they had never seen a white brother, yet because of their sensitiveness to the approach of friend or foe, he was received as a friend. In one instance when Mr. Fraetes, through his interpreter, asked an old wrinkled chief, "Do you believe in God?". The instant reply was, "We know that there is a force which seeth all things and knoweth all things." What a definition for the word God, unknown to him! William Fraetes and his dear wife, both believers, were a power for good in the Cape Colony.

#### PRETORIA

Pretoria is the capital of the South African Republic. The unique Union Building, where Parliament holds some of its sessions is surrounded by the most beautiful terraced gardens with hedges of plumbago and white

roses, and with rows of the marvelous jackaranda trees covered, in season, with deep violet blue blossoms.

In this city Mr. and Mrs. Carey generously supported the Cause by opening their home as the center of Bahá'í activities. The first South African Bahá'í Assembly was organized there. Mr. Carey, a Mason of high standing, brought us in touch with members of that order, as well as with men representing branches of the government. These became, at that time, deeply interested. On one occasion a group of eight of Mr. Carey's friends came to hear more about the Cause. Seated at the long table sipping tea they listened attentively to the history of the Cause. Questions arose which Mrs. Hannen answered with references from her Bible. One distinguished elderly Mason, who had made notes on his white cuff, turned to our host and voiced the desire of all present: "May we be favored with another hour of study?" As they departed Mrs. Hannen suggested that they bring their Bibles next time.

Again assembled around the table, with no absentees, these inquirers were given exact references in the Bible. As they read these prophecies of the time and place of God's Manifestation in this Day there were exclamations

of surprise. "I have read these verses many times," said one, "and never stopped to think, taking it for granted that they referred to Jesus."

Colonel Cresswell, a member of Parliament, made it possible for us to address a large audience in Parliament Hall. Among the first to grasp our hand after the talk was a Mrs. Spero, truly a citizen of the world. Having been a personal friend of Dr. and Madam Zamenhof and an Esperanto enthusiast she expressed her appreciation of the tribute to Dr. Zamenhof, whose love for his fellowmen enabled him to overcome all obstacles in the working out of a universal auxiliary language. He had caught the divine ray sent out by Bahá'u'lláh. 'Abdu'l-Bahá declared that many people who had never heard of Bahá'u'lláh were yet doing His will, because the power of His word impresses them to do so.

#### THE ORANGE FREE STATE

The Orange Free State is practically all Afrikaander, formerly known as Boers, the Dutch word for farmers. Here lived Mr. and Mrs. Radloff, thirty-six miles from Westbury, the nearest settlement. Mr. Radloff had transformed miles upon miles of veldt or prairie land into productive fields and orchards. Also he pos-

sessed a large herd of cattle which furnished milk and cream for cheese and butter manufactured in Klogolong. Then, too, he sold the wool from his sheep, and it was at shearing time that we visited him and his wife. Word had gone across the veldt and men and women came from forty to sixty miles to hear the Bahá'í message. A tiny speck in the distance, looking like a beetle, eventually proved to be another auto bringing callers. Daily this occurred. The isolated life these people lived made them very earnest and they were intensely interested in the Teachings. A well attended talk was given in the only church in Westbury. Later correspondence proved that these eager seekers were still reaching out for more information

#### HEIDELBERG

In the Transvaal lies Heidelberg a picture of peace and tranquility, with its little white houses dotted among the gardens. As one approaches he is greeted by the fragrance of roses everywhere. Here we were entertained at the home of Professor Johann Spruyt, an Afrikaander, and Mrs. Spruyt of Danish parentage. Almost a year before this during our brief visit in Lower Unkamaas, Natal, Mrs. Spruyt had heard and accepted the great

Message. Through correspondence she had shared with her parents all she had learned. As a result her father made the trying journey of eight hundred miles to hear the Message direct. He made no interruption until we had finished and then, turning to his wife, said: "Mother, we have been Bahá'ís for several years only we did not know it."

He had lost his faith during college years in Stockholm. Years later, through a God-fearing churchman, he became an ardent student of Swedenborg, but eventually found that these teachings no longer sufficed. Something more must come, he reasoned. Among the first booklets sent by his daughter Anna was the one containing the twelve basic Bahá'í principles. "We studied these," he said. "Nothing more practical can be offered to humanity. We have embodied these lofty ideals in our lives, and that explains to you the long journey and costs to hear your Message. This is the Message of God to our world in this day."

What a blessing this family was later to the young engineers out in a desert mining center! In their hospitable home instructive guidance was generously given to many. Correspondence from time to time since then brings im-

pressive news of the promulgation of the Cause.

#### RHODESIA

A three days trip through the hinterland where there had been no rain for fifteen months brought me to the colorful city Bulawayo. Natives and wild animals had greatly suffered because of the drought. Stops at the railroad water tanks were frequent and brought many surprises. Natives extended hands for anything edible or for coins. In spite of their crying need for food and water the youngsters appeared joyous and happy while entertaining us by dancing and singing. The elders offered for sale various articles made from corn husks—hats, fans, trays, baskets and mats—and excitedly begged us to purchase. Others sold crudely carved wild animals or articles of pottery while still others displayed for sale python skins remarkably well cured and a great variety of pelts of wild animals beautifully tanned.

At one stop wild boars were passing not more than sixty feet from our train. They halted until the train pulled out, then rushed to the water feeder to moisten their parched tongues with the few drops let fall. At another stop twenty-six baboons strayed along, never once glanc-

ing at the passengers, but waiting patiently for the few drops of water.

As the train proceeded through the heat suddenly daylight gave way to twilight. Just as suddenly there was a rattling sound. Locusts! A fluttering curtain of silvery white caused by the sun shining on the outstretched wings, descended, covering everything. Our engine wheels whirled madly, the train slowed and stopped, for the wheels could not grip the greasy rails covered with locusts. Every man passenger, as well as railroad employees, was soon clearing the track for a long distance ahead and thus we continued our journey and were only two hours late in reaching Bulawayo.

Four never-to-be-forgotten weeks in Bulawayo, the largest city in Rhodesia! Although I knew only one family, many souls were quickened by the rays of divine love. Sunday, the day after my arrival, a fourteen mile trip brought us to the large estate of Major and Mrs. Carter. The latter was the second in South Africa to receive a Holy Tablet from 'Abdu'l-Bahá. A meeting of friends had been arranged. They arrived in all sorts of conveyances, some in carts drawn by fourteen oxen, some in old-fashioned English cabs, some in high-wheeled buggies and

others in autos. After tea had been served the history of the Cause was given.

The next morning we were up at six ready for the trip which would take us to another farm home. An hour's ride in a high wheeled buggy brought us to the farm owned by a retired banker, Mr. Hall, and his invalid wife. Their married daughter and family expected us and after breakfast we met with them and the house guests. Every moment was devoted to spreading the Glad Tidings. The invalid mother, making an exception to not seeing people, asked for my presence. Kneeling at the side of the bed, in answer to her questions so gently put we unfolded the great love and exalted station of God's Holy Messengers. Mrs. Hall, gently drawing me near, was the first and only one who, not understanding, counseled me to the only path of salvation as she understood it. "Pray," she whispered. Reverently, a Bahá'í prayer was said, and on our part the fervent hope expressed that some day we should meet again with our love for each other even more deep and comprehensive. Mrs. Hall entered her true and everlasting rest soon after.

Back to Bulawayo with its unpaved streets of swirling sand half a block wide! There were no trams or rickshaws. A lecture

was given at the Methodist church, which was filled to capacity and more, with many on the outside leaning against the sills of the open windows. This talk opened the way for giving the Bahá'í teachings in a number of homes.

Mrs. McKeurtain, club woman and welfare worker, introduced herself. Her first words were: "Our Salvation Army meets this afternoon. Will you come and tell them what you have given to me?" We chose to speak on the Golden Rule as given by different Prophets, and this caused surprise and wonder. Could it be that the Golden Rule had been given by others preceding the Savior? The next morning the officer in command of the Rhodesian Salvation Army called on me. He explained that the band had listened to me instead of practicing the previous afternoon. "Now," he said, "they are clamoring for more. Will you favor them? I can promise you that all the boys will be there, also the younger women." The invitation was accepted. The oneness of true religion was made plain as well as the signs of the times and prophecies which are being fulfilled in our day.

A Bahá'í lecture was also given in a new, white stone, one story Masonic Temple to Masons and their friends. All avail-

able seating space was occupied with many standing outside in the brilliant moonlight. The next morning a number of these men called and some in the afternoon.

The chief of the Rhodesian railroad, a Mason, stated: "Many new isms have come to us from the States, some rather helpful. This Teaching calls for investigation, study, and that is work, real work. Where can we get the books?" Books were presented to the Masonic Library and Public Library and accepted after an outline of the Teachings had proved acceptable to the librarian. A similar request had been made by other librarians before accepting Bahá'í books.

And so scattered throughout this vast country of magnificent distances are many books and many friends of the glorious Cause of Bahá'u'lláh. In Durban, the principle city of Natal, in Bloomfontain of the Orange Free State, in Maritzburg, Stellenbosch, Wynberg, St. James, Kalk's Bay, Simon's Town, Caledon Springs, Kimberly—in all these cities and in others the call of the Kingdom has gone forth through various organizations and family groups. Three separate trips were made and in all some six or seven years spent there. But the work is not completed. Sunny Africa is calling still.

## WITH OUR READERS

**A**S NOTED in Della Quinlan's story of the life and character of Bahíyyih Khánum, this year, 1946, marks the centenary of the birth of her who was "one of the most distinguished" among her sex. It seems fitting that we do not let the year pass without calling to mind her great contributions to the Cause of Bahá'u'lláh. Our readers will like to supplement this article by reading Shoghi Effendi's tribute to her, the Greatest Holy Leaf, and also Marjory Morten's appreciation of her. Both are found in volume V of *The Bahá'í World*. Mrs. Quinlan has served the Bahá'í Faith in many ways. At present she is a member of the national Bahá'í committee for reviewing radio lecture scripts and of the World Language committee. Her home is in Brooklyn, New York.

Mabel Hyde Paine's timely article, "Religion and the Church", helps us to understand both the strength and weaknesses of the Christian religion as exemplified in the institution of the Church, and the relation of the Bahá'í Faith to Christianity. She makes it clear that the Bible teaches that revelation is progressive. Our readers know Mrs. Paine as the compiler of *The Divine Art of Living* which appeared in eighteen consecutive numbers of *World Order* (April, 1940-September, 1941). Later this compilation was slightly revised and published in book form. Mrs. Paine also contributes articles to our magazine. Her last previous contribution was a review of *The Promised Day Is*

*Come* in the November, 1946, issue. Her home is in Urbana, Illinois.

Emeric Sala is well known as the author of *This Earth One Country*, a carefully reasoned survey of present day world problems leading logically to a presentation of the Bahá'í Faith as a solution of these problems. "New Hopes for Minority Peoples" shows the same careful reasoning and spirit of high hope. Mr. Sala has traveled widely in Europe and Latin America as well as in this country and Canada. He and Mrs. Sala returned a few months ago from a second trip through Latin America. These trips have the double purpose of promoting his import-export business and promulgating the Bahá'í Faith.

Mr. Sala tells us that he is of Hungarian birth, has lived under eight crowned heads in Europe and studied in the schools of three European countries. At the age of eighteen he considered himself an agnostic, a humanitarian and citizen of the world. At twenty he worked his way on a British freighter to Canada where he rose through dish-washer, day laborer, and office boy to an executive position in a leading import-export firm in Montreal. It was in Montreal that he learned of the Bahá'í Faith and changed from an agnostic to a Bahá'í, but found no reason for ceasing to be a humanitarian and citizen of the world. The Salas live in St. Lambert, a suburb of Montreal. Our readers will remember Mr. Sala's articles on Islám

in our February and March, 1945, issues; also his article on Venezuela in March, 1941.

In her editorial Bertha Hyde Kirkpatrick hints at the well developed and well balanced social order of the future when, among other things, women will be developed to their full capacity.

Part II of "South African Mission" completes the interesting account of Fanny Knobloch's experiences in carrying the Bahá'í teachings to South Africa during the early 1920's. She is a sister of Miss Alma Knobloch who was a pioneer in teaching the Bahá'í Faith in Germany. The three Knobloch sisters, Alma, Fanny and Pauline (Mrs. Hannen) were familiar names among Bahá'í teachers and workers in the early days of the Faith in America.

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One of our readers, in reflecting on the tremendous powers of evil which are active in the world today, writes: "Our *passionate desire* for good must be greater than the world's passion for evil. Constant prayer is needed, constant fervent effort to know and perform the will of God. And constant vigilance in our own vulnerable fortress, the heart. We must diligently search our hearts and expel from them all satanic impulses, for once we open this transmitter it broadcasts not only our powerful evil but becomes a clear channel for the evil forces of others. Just as God uses men as His instruments for the power of good to flow earthward, so evil usurps and makes *its* instrument any heart that will open to it.

"It behooves us then to be on a twenty-four hour alert, remember-

ing that this is not a day of rest or quiescence. This is a day of action in all the arenas of human power. And only definite, positive, passionate action can win this colossal battle of the forces of good against those of evil out of which must emerge, like gold from the fire, the new humanity which can alone establish the long awaited New World Order of Bahá'u'lláh."

It is thoughts such as expressed above and actions resulting from these thoughts and implemented by belief in Bahá'u'lláh which are the answer to those who view the ruin and evil in the world with despair and hopelessness. One editor of a Christian weekly journal who spent the summer in England, Europe and the Near East, after dwelling on the tremendous effort necessary to repair the outward physical damage done to Europe, asks: "But what will repair the inward damage, the spiritual destruction? Note that I do not ask what *can*, but what *will* repair these inward ravages. Nothing. Something has happened to Europe's ideas of honor, of morality, of faith, hope and charity which goes so deep that no restorative power now in evidence will measure up to the task of restoration."

Bahá'ís in no way minimize the forces of evil let loose in the world today. They agree that the old Europe is destroyed. But they *know* that spiritual forces are already working even in Europe, not to restore the old Europe but to build a new one, part of the New World Order of Bahá'u'lláh. Groups of Bahá'ís, small though they be, are in evidence. In them is the spiritual leaven which will restore the morality and faith in Europe.

—THE EDITORS

# WORLD ORDER

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## The Anatomy of Prejudice

DUART BROWN

THE first prejudice of man was probably against the dark. Night was an unpleasant time for early man. He was a day-feeding creature and as the shadows grew longer a chilling fear sent him scurrying to find a bed for the night in the crotch of some great tree or to seek the comfort in numbers of a group of his own kind. Then in the dark would come the monsters of that early world to roar and growl and tear up the ground in titanic battles while the little man creature clung shivering to his branch. In the dark also came the great spiders, the scorpions and the snakes against whom there was no defense save to hold as still as death.

No wonder children sometimes wake screaming from a nightmare in which they have been attacked by the creatures of the dark. No wonder most women and many men seem to have an instinctive revulsion for snakes and spiders. Here indeed are prejudices that seem to be inherited

from a terror-haunted past.

But what of prejudices of man against man, the most besetting problem of the modern world, are they too inherited? Scientists line up in an almost 100% "no!" Experiences of teachers with very young children of different races show a complete lack of prejudice among the very young.

Prejudice of man against man is thus almost entirely a result of the influence of environment. Parents, relatives, friends, teachers, condition your outlook on life by what they say and do. Gradually you come to believe that all men of a certain skin color or nationality or religion are bad or inferior. That is prejudice, the dangerous prejudice that through its starting of the second World War has almost ruined the world. Since the overcoming of such a state of mind is recognized by most of the leading statesmen and scientists, and a large number of the religious leaders of the earth as the only certain path to world peace, it



behooves us to study carefully the anatomy of man's distaste for man. Just understanding prejudice within ourselves and others is a good beginning.

We have an excellent statement of 'Abdul-Bahá on this vexing subject. Speaking of His father, He says: "Bahá'u'lláh has taught that prejudices whether religious, racial, patriotic or political are destructive to the foundations of human development. Prejudices of any kind are the destroyers of human happiness and welfare. Until they are dispelled the advancement of the world of humanity is not possible, yet racial, religious and national bias are observed everywhere. For thousands of years the world of humanity has been agitated and disturbed by prejudices. As long as it prevails, warfare, animosity and hatred will continue. Therefore if we seek to establish peace we must cast aside this obstacle, for otherwise agreement and composure are not to be attained."

Christ has said to us: "Save you come to me with the hearts of little children, you cannot enter the Kingdom of Heaven." But the hearts of little children are pure of prejudice and other dark thoughts because of ignorance. This, as 'Abdu'l-Bahá has said, is purity through *weakness*. The

heart of a grown man, He says, reaches purity through *strength*. This is the difference between a man and a child that was never explained in the Bible but has been explained to the world by the prophets of the New Life.

But how does prejudice come in the shaky period between childhood and true manhood? It comes mostly sugar-coated as do all temptations to evil. The individual sees in himself the center of the universe since naturally, so far as he is concerned, all the world revolves around him. He tends to draw to himself that which is pleasant for his ego and reject that which is unpleasant. The spoiled brat and the spoiled rich man or woman are the result of this tendency carried to extremes. Hence it is part of growing up to learn that what is pleasant is not necessarily good and what is unpleasant is not necessarily bad. Another part of this growing up process is to detect the difference between greater and lesser pleasures, so that you know that a pleasure such as the creation of something useful to others is more satisfying and long lasting than one dedicated solely to gratifying your own senses.

The prejudiced man has decided to gratify his lust for self-importance. This is the sugar-

coating around the idea that he is superior to man with a colored skin. To gratify this desire to feel superior, a desire that may be fed by his own active feeling of inferiority to others of his own race, he will believe every vicious lie and half truth about colored people that he hears and even pass it on in a magnified form to others. The end result of such a state of mind we see in Germany where lies were shouted so vociferously, that the foolish believed the noise necessarily made truth. This infantile belief in anything that will strengthen your own ego is the very opposite of the return to the pure-heartedness of childhood advocated by God. One is the creation of strength through knowledge, the other the turning of weakness into evil.

Many of us have prejudices drilled into us for so long that it is difficult to get rid of them. It requires some hard and honest thinking to sweep them from our minds like the dark cobwebs they are. The question we all need to ask ourselves is: "Is my harmonious relationship with God drilled into us for so long that it more important than my personal pleasure of the moment?" If your answer is "yes," then it must be unequivocal, because,

make no mistake about it, the Lord is a jealous taskmaster. From those who have given allegiance He demands the complete sacrifice of self. This we know from the words of all the prophets.

The child in his simplicity asks: "Why does a dark skin make any difference between my friend and me?" The simplicity of the child is a God-like wisdom against which adults strike back with anger or clumsy arguments that are the reflections of their own uneasy consciences. Ask such a man if he believes that God would give him preference over another because of a lighter skin and the balloon of his self-importance is quickly pricked. Fury or injured silence are his only answers.

Nothing worth while comes easily, and so also it is hard to drive all prejudices from the human heart. But God has seen fit to give rewards of the highest order to those who have the courage. "Let no man place himself above his brother, but rather let him be his brother's keeper." Glorious indeed is the heart of the man who receives all men equally in the way of the Lord. He is contented when others worry, and satisfied when another man is consumed by envy.

# Racial and Group Prejudice

JOSEPH LANDER, M.D.

MY function on the panel is to present whatever help psychology and psychiatry have to offer to the problem of racial prejudice, which is so important from so many points of view as to make it urgently necessary for all men of good will to make whatever contribution they can for its solution.

I don't believe I overstate the matter when I say that if the problem of racial and group prejudice is not dealt with soundly, rationally, and successfully, the human race will not survive. Unless the people of the earth learn to live peacefully together there will certainly be another war. Living together peacefully is not possible unless we begin to practice the central principle of Democracy, i.e., all men are created equal; all men are entitled to equality of opportunity. If one group or one race can set itself up as superior or can dominate another so-called inferior race, there will inevitably be another war.

By far the greatest amount of

prejudice is what we call culturally determined; it exists in the early environment of the child in every community and is absorbed almost with his mother's milk. For a moving and a graphic description of this process, I refer you to Richard Wright's book, *Black Boy*, in which one sees how Negro children at five or six are already learning to chant anti-Semitic rhymes before they even know what the words mean. All through the early and impressionable years we grow in an atmosphere in which the air is thick with feelings against some group or several groups: white against black, Christian against Jew, Protestant against Catholic, rich against poor, Northerner against Southerner. We cannot emphasize too strongly that prejudice is not instinctive, is not innate. One's prejudices seem so natural, are so taken for granted, that we come to look on them as something with which we were born. Yet there is not the slightest evidence that anyone has such inborn prejudice against others of a different color or religion, of a different society or culture. If the adults leave them alone, white and black children can and

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Condensed and reprinted from the article in the Winter Issue of *Opportunity*, Journal of Negro Life. Dr. Lander gave this as a speech before the Adult Education Council Workshop, Cincinnati, Ohio.

do play together naturally and easily.

Since one of the most important aspects of prejudice is aggression, we shall have to turn our attention for a moment to the matter of *aggression in general*. We are all born with a certain fund of aggressive drive, a certain urge to mastery, a quantity of competitiveness and activity expressing itself in a need to assert in a positive fashion one's own individuality. What happens to the *normal* aggressive drive after one leaves the playgrounds? Some people employ it in business, by mastering their competitors. Others divert their aggressiveness into the field of science and conquer some problem of nature. Others drain it by engaging in sports or beating their wives. When the environment is conducive to racial or group prejudice, many people can drain off their hostilities, their aggressiveness, their drive to mastery in asserting their dominance over some so-called lower race or group.

If an individual feels inferior for any reason, he is only too happy to be able to lord it over someone else, in this way restoring his self-esteem and freeing himself of the unpleasant feeling of personal inferiority. Since the society in which we live provides

an atmosphere of racial prejudice, such people find a ready-made avenue for the expression of their hostilities. If an individual feels guilty about something and can find someone onto whom he can shift this feeling of guilt, he himself will feel less guilty and more comfortable.

That brings us to another point: prejudice is a mechanism which grows up to defend oneself against some real or fancied threat. Thus the urban business man feels that his business is threatened by a competing Jew, therefore, he is more than willing to believe the most fantastic falsehoods and malicious stories about Jews, thereby hoping to get rid of the one who threatens his livelihood.

I said that prejudice arises as a defense against some real or fancied threat. One might put that somewhat differently: prejudice arises in an effort to maintain the status quo, to prevent any change in the relationship between groups or social classes. If such change is prevented in other ways, group prejudice as we know it does not appear. This is best typified in India where the class lines are so sharply drawn that no one even dreams of trying to leave his particular level, his class, his caste. We find the same phenomenon in this

country: so long as the Negro or the Mexican or the Oriental or any other minority group is willing to stay in the place assigned him by the dominant group, no particular hostility is displayed.

That brings us to the question of why it is that prejudice and group and racial hostilities are strongest in a democracy. The relationships between the different classes and groups in our society is theoretically fluid. Theoretically everyone has equal opportunity, and every man can be President. Trouble arises when minority groups act in accordance with these democratic principles and actually try to raise their economic and cultural level, when they are sufficiently dissatisfied with being exploited to try to do something about it. The dominant groups resist any such change because it threatens their position, and they therefore employ every means to suppress those they consider to be "uppity."

How did all this group prejudice arise in the first place? Probably on the basis of a suspicion, a distrust, of whatever was new or strange. Primitive man had the greatest difficulty in surviving, and inter-tribal wars were a constant menace. The outsider was always someone who might put out the fire

without which he could not survive, might kill him without warning, might take away his food or his wife. There arose, therefore, a strong distrust of any and every outsider as a potential enemy. This attitude became so deeply ingrained, this need to band together with one's own group became so strong that the suspicion of something new and different, although very mild, has been passed on from generation to generation, and to this day there is a certain uneasiness about someone different or foreign. This does not mean that we are *born* with the uneasiness, we learn it from the environment. Our self-love makes us feel that anything different from ourselves is alien, dangerous, threatening. If, however the different person, the stranger, constitutes no economic threat, or if conscious and deliberate efforts are not made to stimulate hostilities, the initial uneasiness about the stranger quickly disappears.

A democracy is a most difficult and challenging way of life because it demands of its members a degree of intellectual maturity, emotional maturity, and intellectual honesty which one does not need in a feudal system or an authoritarian state, or in any other system in which one does things by command in rig-

idly prescribed fashion. If a man is to be free, he must accept responsibility for learning to live with his fellowman. A democracy demands a reasonableness, a live-let-live attitude that runs against the profound aggression which most of us today reach with maturity. Unless and until human aggression can be channeled into socially constructive activity, it will be directed into anti-social channels, and that means irrational prejudices and hostility.

That brings us to a point deserving the greatest emphasis: the cure of group prejudice cannot be carried on without concomitant cure of the other ills from which our society suffers. So long as people are threatened by the loss of livelihood, so long as people are required to live in slums, so long as there is the anxiety of anticipating another

war, so long as children are reared in an environment which over-stimulates the competitive spirit, just so long will humanity have within itself an unhealthy degree of frustration and tension leading to abnormal degrees of aggression. And as long as that condition prevails, man will need to find a scapegoat, an inferior onto whom he can spill his hate, his frustration, his hostility.

In psychiatric treatment, the patient works at least as hard as the doctor. The patient undergoes this because he knows the reward is a healthier, a fuller, a richer, and a happier life. The members of a democratic society, if they want to preserve, enrich and make healthy the society in which they live, must work at it. If treatment of our society is to occur, it will have to be carried on by the members of that society themselves.

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The unity which is productive of unlimited results is first a unity of mankind which recognizes that all are sheltered beneath the overshadowing glory of the All-Glorious; that all are servants of one God; for all breathe the same atmosphere, live upon the same earth, move beneath the same heavens, receive effulgence from the same sun and are under the protection of one God. This is the most great unity, and its results are lasting if humanity adheres to it; but mankind has hitherto violated it, adhering to sectarian or other limited unities such as racial, patriotic or unity of self-interests; therefore no great results have been forthcoming. Nevertheless it is certain that the radiance and favors of God are encompassing, minds have developed, perceptions have become acute, sciences and arts are widespread and capacity exists for the proclamation and promulgation of the real and ultimate unity of mankind which will bring forth marvelous results.

—‘ABDU’L-BAHÁ

# BLACK METROPOLIS

## Book Review

ELEANOR S. HUTCHENS

**W**ARNED as they have been repeatedly, first by 'Abdu'l-Bahá and more recently by Shoghi Effendi, that the solution of the race problem is the greatest of all tasks facing America, Bahá'ís welcome any book which clarifies some of the factors underlying racial tension. *Black Metropolis* by St. Clair Drake and Horace R. Cayton, published in 1945 by Harcourt, Brace, and Company, is an 800 page sociological study of Chicago's 330,000 Negroes, based upon material gathered by twenty sociologists during four years of research. It describes greater Chicago, traces a history of Negroes in Chicago, and gives a picture of the lives and aspirations of the people of "Bronzeville" today. Filled as it is with statistical data, pictorial graphs, case histories, interviews, and the conclusions of trained observers on the problems of urban Negroes, the book assumes importance to any student of American race relations.

The first settler at Chicago (called Eschikagou, "the place of the evil smell" from the wild garlic which was abundant there) was a French speaking Negro, Jean Baptiste Point de Saible, who came in 1790 and established a bakehouse, smokehouse, poultryhouse, dairy, workshop, horse mill, barn and two stables as well as his homestead. He not only presaged by his own activity, the future Chicago as a manufacturing center, but its position as a trading center as well, for he traded with the Pottawatomie Indians, the English, and the French. The further history, as

recorded by the authors, follows that of Negroes in other Northern cities. Slaves who had been able to buy their freedom or who had been able to flee from their masters continued to trickle into Chicago. After the passage of the Fugitive Slave Law, Chicago became an important stop on the Underground Railway to Canada. By 1890 there were 15,000 Negroes in Chicago supporting twenty churches, a dozen lodges, several social and cultural clubs, and three newspapers. For the most part, they were employed as coachmen, butlers, cooks, and maids in the homes of the wealthy; servants in hotels, stores and restaurants, and porters on the new Pullman coaches.

The "Negro Problem" was spoken of only after the great migration of Negroes which took place during the years of the first World War when war industries, faced with a labor shortage, had solicited in the South's Black Belt. The area consigned to Negroes in Chicago by custom became gravely overcrowded, causing friction leading to the Riot of 1919 and minor violent incidents from time to time. Although the return of veterans meant that many of these new laborers lost their jobs, Negroes who had once lived in the North had no wish to return South. The Depression, of course, brought even more acute distress to the citizens of Black Metropolis who came to claim that they were the last to be hired and the first to be fired. Many were for a time dependent upon government relief, and the effect of this in-

security upon the social and family life of the city was profound. World War II brought another large wave of migrants from the South to the labor-hungry city. If the post-war period brings economic discrimination and widespread unemployment, Drake and Cayton share the fears of other trained observers that interracial conflict may result.

The third of a million citizens of Black Metropolis form a complex and interesting city with 500 churches, newspapers, and in many cases, its own merchants, physicians, lawyers, and educators. It is still largely dependent upon the rest of Chicago for the employment of its members, however. The recent policy of some of the labor unions which have accepted Negroes as members and even protected their rights, and the temporary enforcement of the Fair Employment Practices Act opened to Negroes many occupations which had previously been closed to them. Nevertheless, the Negro is still conscious of a barrier to his economic advance raised by a prejudice which keeps him out of some branches of endeavor and relegates him to the less important and more menial tasks in others. The authors give a careful survey of the types of jobs open to Negroes and of those that still remain closed to him.

A further source of frustration is the housing shortage which has always been more acute in Black Metropolis than elsewhere in Chicago as shown by the fact that there are 90,000 persons crowded into one square mile of Black Metropolis in contrast to the 20,000 persons per square mile in the adjacent white

apartment house area. This overcrowding is not self-imposed. Prejudice keeps Negroes within a very restricted zone, enforced by restrictive covenants by which real estate men refuse to sell or rent property unless the owner or lessee signs a contract not to sell or rent to a member of a non-Caucasian race. Within the bounds of Black Metropolis it is not at all unusual for an enterprising landlord to rent a six room apartment, cut it up into six "kitchenettes" [which may or may not have cooking arrangements], and rent these to six families. Such congestion with its inherent peril to health and morality can account for much of the juvenile delinquency, the escape behavior, and the loose family relations in parts of Black Metropolis.

Several chapters deal with the different types of churches varying from high-church Episcopalian to the Holy-roller churches; with the influence of the Negro press in arousing pride in racial achievements at the same time they point out the inequalities that still separate the Negro and white communities; and with the growth of Negro business and politics. Even "Policy", the numbers racket is discussed.

What many of their co-Americans fail to realize is that Negro society is stratified. Drake and Cayton make it clear that there are many types of Negroes living in any community, respectable and non-respectable, church-going and non-church-going, upper class, middle class, and lower class, differing in wealth, education, type of employment, family tradition, social aspirations, and morality. One of the most interesting sections of the book is that dealing with



these different classes. Readers are introduced to the upper class woman who divides her time between charity and bridge-playing, to the middle class family which is giving music and dancing lessons to its children and planning a college education for them, and to Baby Chile, Slick, and Mr. Ben, pathetic and unstable as they were.

There is little doubt that for a long time *Black Metropolis* will be used as a source book for any serious study of the Negro in America. The Negro authors have made every effort to be detached and scientific in their analysis of the factors which have made the urban Negro what

he is. They are equally clear in their conclusions as to the necessary conditions for the prevention of future inter-racial conflict: "1. The continuous interpretation of the Negroes' aspirations and demands to all sections of the white community; 2. The actual progressive relaxation of discrimination and segregation, beginning immediately; 3. The inclusion of Negroes in all postwar plans on an equitable basis; 4. The strengthening of social controls—familial, associational, and governmental—within the Black Belt; 5. The constructive channelizing of the Negroes' mass resentment into successful action-patterns of non-violent protest."

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Let there be no mistake. The principle of the Oneness of Mankind—the pivot round which all the teachings of Bahá'u'lláh revolve—is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. Its appeal is not to be merely identified with a reawakening of the spirit of brotherhood and good-will among men, nor does it aim solely at the fostering of harmonious cooperation among individual peoples and nations. Its implications are deeper, its claims greater than any which the Prophets of old were allowed to advance. Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family. It does not constitute merely the enunciation of an ideal, but stands inseparably associated with an institution adequate to embody its truth, demonstrate its validity, and perpetuate its influence. It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced. It constitutes a challenge, at once bold and universal, to outworn shibboleths of national creeds—creeds that have had their day and which must, in the ordinary course of events as shaped and controlled by Providence, give way to a new gospel, fundamentally different from, and infinitely superior to, what the world has already conceived. It calls for no less than the reconstruction and the demilitarization of the whole civilized world—a world organically unified in all the essential aspects of its life, its political machinery, its spiritual aspiration, its trade and finance, its script and language, and yet infinite in the diversity of the national characteristics of its federated units.

—SHOCHI EFFENDI

## Two Facets of One Gem

MAYE HARVEY GIFT

MANY of us have the experience that scientific studies disturb our belief in things spiritual, and confuse our values generally. One seemingly easy way out is to relegate religion to the background. A more drastic way is to cast belief in God overboard in favor of the more convincing science. Or we may resent the upheaval science brings, and hug to us in unreasoning fashion beliefs which deep within ourselves we distrust. Neither the spiritual experience nor the psychological result of these attitudes is constructive.

There is another and better way. It begins by facing the issue with a determination to understand it, then, by means of reason plus faith to work toward a solution.

In reality, proven science and true religion cannot be contradictory. Both are expressions of underlying laws of the universe. Science refers primarily to the realm of nature; religion, to the realm of the human spirit. Both science and religion are inextricably intertwined in the realm of human relationships and in the institutions of society. We have such sciences as psychology, sociology and political science.

And religion teaches us how to deal with our fellowmen, and furnishes some laws regulating society, such as laws of marriage and divorce, of sanitation, and of punishment. Both science and religion stem from the one Power that creates and governs all things. Our difficulty is that we do not as yet understand them aright.

Science, rightly understood, is one of God's greatest gifts. It opens never-ending vistas of discovery and invention. We uncover mysteries of the past through archeology. We foretell movements of celestial bodies billions of light years distant by means of astronomy. By the help of many other sciences we can make the unimaginable vast resources of this planet our servants in the new civilization we must build. This infinite orderly universe brings us in awe to a final Cause—God, whom we can neither understand nor explain nor dispense with. The possibilities of science can never be exhausted. Our life, at every turn, is in contact with practical evidences of the reality and value of science.

Religion, rightly understood, is God's supreme bounty to us.

By religion we mean man's acceptance of God's laws and his application of them to all aspects of his life. We tend to confuse religion with contending sects and abstruse theologies. Brotherhood seems to have failed, in the face of global war involving, not only Christian nations, but adherents of all the World Faiths.

As a corrective, let us take a survey of history. The historian recognizes that among the great civilizations are the Jewish, the Buddhist, the Christian and the Islamic. Each, in its day, is conceded to have been the high point of world development. Each carried mankind progressively forward. Each gradually lost its original impetus, became corrupt, and was superseded. With the Jewish, captivity followed captivity. With the Buddhist, India lost the most complete unity she had attained. With the Christian, the Dark Ages prevailed. With the Saracen or Islamic, emphasis on world conquest combined with inner decadence, completely corrupted its life. Any renewal of civilization must be upon a spiritual basis if history is not to contradict itself. The sources of past civilizations were not at once apparent, and so it may be today. But the fundamental trend can-

not be mistaken: it is the unification of the nations of the world into a common global civilization which the prophets have termed the Kingdom of God. This cannot be a permanent realization until a spirit of brotherhood and unity, based on the acceptance of one God, permeates our hearts as individuals. Religion for the twentieth century must be both individual and social, both scientific and spiritual.

Our personal religious beliefs and experiences too often do not have the clear-cut practical value for us that science has. We cannot state them as self-evident laws and principles. Take these teachings: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit . . . Therefore by their fruits shall ye know them." "A soft answer turneth away wrath: but grievous words stir up anger." As laws, these are as unfailing as any in geometry or chemistry. But you cannot necessarily isolate one of them in a test tube in a two-hour laboratory period. Perhaps we have not been taught that equally definite laws govern prayer and the daily guidance of our lives. Our spiritual teachers have hardly been so efficient as

our professors of science. However, the former have the unique privilege of proving by their daily living the workability of their spiritual teachings. And youth has the right to expect this.

In the field of science we have both proven science, such as the law of gravitation, and theoretical science, such as the Einstein theory. Some theories will be proved true; many will be discarded in favor of more workable explanations, since scientific knowledge comes mainly through the process of trial and error. But true science can always be harmonized with true religion.

In the field of religion we have both the Message of God revealed through His prophet, and man's interpretation and application of the revealed Word. The latter may represent a majority ruling of a church council; it may be the opinion of one man; it may be the basis of a particular sect. The original teachings of Christ and Moses never contradict proven science. But human interpretation along one line can easily contradict human the-

ories along another. Perhaps one is wrong; both may be in error; both cannot be right.

Proven science and true religion are as two facets of one gem; they are as the two wings of one bird. Each enhances and strengthens the other. Science divorced from religion becomes materialistic. Being without moral guidance, it can become, as today, a most powerful instrument of destruction. Religion divorced from science falls into superstition. As such it can become a fanatical instrument of repression, rather than man's inspiration and guide.

Scientific theory and human interpretation of religion can readily disagree. Materialism and superstition are mutually antagonistic. Science freed from materialistic philosophy, and morally motivated, works inevitably for the true progress of mankind. Religion free from dogma, with its true relation to science made evident, is the most potent factor in bringing confidence to our confused hearts, and peace to the whole body of mankind.

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God has endowed man with intelligence and reason whereby he is required to determine the verity of questions and propositions. If religious beliefs and opinions are found contrary to the standards of science they are mere superstitions and imaginations; for the antithesis of knowledge is ignorance, and the child of ignorance is superstition. Unquestionably there must be agreement between true religion and science.

—‘ABDU’L-BAHÁ

IN the city of Haifa, in the land of Palestine, lives Shoghi Effendi, the first Guardian of the Faith of Bahá'u'lláh. From him stretch out into over seventy countries of the world those invisible bonds of devotion and unity which mark the strength of this World Faith.

Bahá'is are a world-wide community of many diverse people. They are a religious community which is *centered*. And this is a fact of tremendous importance. The nature and meaning of this fact spells hope for millions who now live in division, in fear, and in want. . . . Let us look at the origin of this fact that its nature and meaning may be clearer.

In the middle of the nineteenth century a young man in Persia took for Himself the title Báb, which means gate, and preached throughout that land the coming of a great Spiritual Leader who would bring together under the banner of God's Word the divided peoples of the world. Bigotry struck down the Báb. But thousands of people had their hearts and minds centered on the coming of the Promised One.

When Bahá'u'lláh announced His Mission as the Manifestation

of God for this age, the expectation awakened by the Báb was fulfilled. Through successive journeys into exile and years of imprisonment at 'Akká, Bahá'u'lláh changed the followers of the Báb from people of limited vision into members of a world community. Bahá'u'lláh gave them a higher morality, a greater social vision, and the laws and institutions for the uniting of the world's peoples in one common faith and one order. Bahá'u'lláh centered His followers in devotion to the principles and institutions for creating a world civilization.

With the passing of Bahá'u'lláh came a new period of growth under the guidance of 'Abdu'l-Bahá Whom Bahá'u'lláh appointed as the Exemplar of the Faith and the Interpreter of the teachings. Freed from imprisonment, 'Abdu'l-Bahá journeyed to the west and labored to raise up in this continent a group of people devoted to the teachings of Bahá'u'lláh. He encouraged the American believers to form Spiritual Assemblies to prepare for the Houses of Justice which Bahá'u'lláh decreed for the future.

In 1921 'Abdu'l-Bahá was laid to rest upon the aged slopes of Mount Carmel, the Mountain of God. He had patiently and lovingly increased the understanding of the Bahá'ís the world over. He led them into the first forming of the institutions of a new age. And, too, He had provided for the future. In a Will and Testament He completed the pattern of world order which His Father had initiated. He created the institution of the Guardianship to serve as the point of unity and guidance in the evolution of the Faith. He named Shoghi Effendi as the first Guardian.

For twenty-five years now we have known the steadying, helping, encouraging hand of Shoghi Effendi. Year by year the unity of this growing community of people has deepened. Year by year Shoghi Effendi has clarified our vision and deepened our understanding of the Revelation of Bahá'u'lláh. Step by step he has spoken the encouraging word, reminding us, always, that the unlimited resources of divine power surround and confirm each true believer who serves with purity of heart. And ever he has kept before our eyes the vision of Bahá'u'lláh—the Father Who came to dwell among us.

In truth, history has never seen one hundred years of a re-

ligion like the first century of the Faith of Bahá'u'lláh.

Bahá'ís belong to a world community which is centered. Bahá'ís are centered in faith in God. Bahá'ís are centered in devotion to a revelation from God which came through Bahá'u'lláh. Bahá'ís are centered in service to social institutions divine in origin, institutions which Bahá'u'lláh created for the order and well-being of mankind. Bahá'ís are centered in a Plan for the unfoldment of world civilization, a Plan formulated by 'Abdu'l-Bahá for the winning of the world to the Message of Bahá'u'lláh. Bahá'ís are centered in guidance and inspiration from God. 'Abdu'l-Bahá promised, in His Will and Testament, that the Guardian of the Faith would be under the protection and guidance of Bahá'u'lláh. Thus, to us is given a unique and unparalleled stream of direction.

Is it any wonder then that this month Bahá'ís look back with thankful hearts over the first quarter century of Shoghi Effendi's labors? In a world divided, distracted, filled with confused, fearful, self-centered people, we can look to the city of Haifa, in the land of Palestine, where lives Shoghi Effendi, the first Guardian of the Faith of Bahá'u'lláh.

—W. K. C.

# Utopia?

ROBERT REID

WE can build a better social system: a social system in which the whole of mankind can live as brothers; in which there will be full employment for all and each individual will be free to develop his particular talents and capacities to their fullest extent, using them for the benefit of mankind; a social system in which there will be no misfits and no "square pegs in round holes"—for each will be taking part in the work of society for which he is fitted. We can build a social system in which there will be no more wars, and in which the resources of the planet will be organized and distributed in such a manner that every one will have full security from want and all the possible needs which one can now conceive of will be satisfied. Such a system can be built by men, and such a system must in the fullness of time come about.

Utopia is a practical possibility. We can build it and we must.

The present world wide unrest, chaos and insecurity have created a desire in the minds of all thinking men and women for a better world order. Nearly everyone is suffering in some way through the confusion of

finance and trade, and the dislocation of the machinery of production and distribution brought about by wartime conditions. At present we are going through a very difficult time of conversion from war to peace. We have housing shortages, food shortages and clothing shortages; in fact, all the amenities of life are in short supply.

Not only are the times difficult, but there is a widespread fear of the future. We all dread the possibility of another war. Already it is being discussed in the newspapers and mentioned by commentators as an imminent possibility.

All these conditions demand that we should give our wholehearted attention to anyone who claims to be able to reform the social system and wipe all these evils away. It is the duty of everyone to consider and investigate the matter of a better world; for we must all build it or suffer the evils which are the result of a bad social order.

Although we can build a utopia, the road to it will be hard. Only through the united and persistent efforts of men of goodwill can the tremendous difficulties which lie in the way be over-

come. One of the greatest difficulties is that of stirring people into action.

We are sunk in spiritual apathy and are waiting for someone else to pull us out of our troubles.

Then there are other great difficulties which confront those who would build a united world. These are the barriers of racial prejudice, the color question, different money systems, and the polyglot of different languages.

The road to utopia is long; the obstacles are many.

We need a map or a blueprint to show us the way; and we have a map and a blueprint, a practical, detailed guide, with full instructions complete with warning signs to show us the danger spots. We have glorious views of our destination to cheer us on the way when we grow weary.

God is concerned with the progress of mankind. He means us to live in peace and to develop along the road to a complete civilization. Down through the ages, at long separated periods of time, he has sent His Messengers to lead us on the road and to provide us with a plan, so that we can, if we are obedient to the instructions, build firmly and securely.

The Prophets of God were no dreamy mystics shut away from

practical affairs. No! They were social workers and took an active part in leading the people of their day into a better social order. Moses revealed to the children of Israel the ten commandments and a system of ethics, which enabled them to organize a society suitable for the conditions which then existed in the world. He was a practical leader and He organized the Israelites so that from a race of slaves living in the most abject misery they grew into a great and victorious nation.

Muhammad revealed to the Arabs a teaching and a system of love and justice which enabled them to develop from scattered tribes wandering the sands of Arabia into the mighty Islamic civilization which at one time extended from Cordova in Spain all along the shores of the Mediterranean through Morocco, Algiers and Egypt, on through Mesopotamia and Arabia to the frontiers of India. To this civilization which was built on the revelation of Muhammad we owe our system of numbers and more of our science than we commonly acknowledge.

The Prophets of God were all practical men of affairs; to them we must go for our road map to utopia.

Jesus took the multitude up



on a mountain and there He taught them in simple language. He told them the way men should live. We can read these words in the Gospel according to St. Matthew. We all know His talk recorded there as "The Sermon on the Mount." If we live according to His instructions so plainly given, we should take a long step toward building our Utopia!

But alas, the pure teachings of Jesus have become overladen with dogmas and false creeds and have been explained away and smothered with elaborate ceremonials to such an extent that it is doubtful whether the orthodox churches can ever rid themselves of the incrustations which the blind following of tradition has deposited over the original teachings of Jesus.

One hundred years ago the time was ripe for a new Prophet to appear to lead us back to the original truths which have been revealed by all the Prophets. We believe that Prophet did appear. He took the name of Bahá'u'lláh and over a period of forty years gave us the writings upon which the Bahá'í Faith is founded. These writings contain our blueprint, our road map to utopia, which is in spiritual essence the same as the Revelations given by all the Prophets of God. It is a revised, complete and up-to-date

guide-book and plan containing all instructions necessary to build our utopia under the circumstances which exist today.

The Prophets all agree upon the first step to be taken on the road to social reform. They all teach that a better social order can only be brought about by an improvement in the individual. Therefore, they have all commanded that each individual shall take stock of his moral qualities and shall turn towards the good and forsake evil. For it is indeed true that the nature of the social order is governed by the nature of the men and women who form it. If we have a community of bad men, then the government and organization of that community will be corrupt and evil according to the degree in which those men are evil. The same law applies to all human organizations. If honest, charitable men gather together to form a club, then that club will be honest and charitable.

If we would reform the world, we must reform the men in it. And the individual with whom we have the most influence is ourselves. We must start with ourselves. We must realize just how important it is that we do right. If one man does an unselfish act, no matter how small that unselfish act might be, he makes the

world so much the better for everybody in it. Truly it has been said, "Ye must be born again." If we are to build our utopia, we must start to live our lives with unselfish motives. A moral regeneration is necessary and the Bahá'í Teachings show how each can reorganize his life in the paths of service to humanity.

A study of the Teachings of Bahá'u'lláh will help each one of us to regain a belief in God Who created all things, and it will confirm us in the belief that there is Divine planning behind the vast evolutionary processes which our sciences tell us have been in operation from all eternity. All knowledge which man has attained is his groping endeavor to understand the stupendous plan of God. Surely the hearts of everyone today are yearning for a belief in God and in a Divine Plan for the Universe!

The Bahá'í Teachings will take each one of us thus on the road to Utopia.

After we have put into operation our first step by becoming men and women of goodwill, we must look for some means of banding the people of goodwill together and forming a chain of goodfellows which shall encircle the earth.

The Bahá'í Teachings explain clearly and in detail an organization capable of doing this. The Bahá'í Administrative Order is no less than a system of international administration which is capable of binding all of the different nations of mankind into one organization in which each will have freedom, in which there shall be true proportional representation, in which no section will be able to dictate to another section, in which a man shall not be considered inferior because of his place of birth or the color of his skin, and in which mankind can truly live as brothers. The Administrative Order of the Bahá'í Faith is a pattern for world government which is practical and capable of creating a social order based on justice, love and truth.

So the second step along the road to utopia is plainly shown to be that we must live in brotherhood with our fellow man. We must develop within our minds a feeling of unqualified brotherhood with every other individual upon the earth. There must be no exceptions. We must feel brotherly love for our next door neighbor, for the poorest member of our community, for the drunkard and the social outcast, for men of a different race, for strangers, for friends and for

those who have done that which is harmful to us: we must if we are to build our utopia, love them all. Only through a conscious cleansing of our minds from hate and a deliberate development of a loving attitude can we conquer the tremendous obstacles of national pride, insularity, racial and religious prejudices which now keep men apart in separate groups hating one another.

The Prophets of God have all shown clearly in their teachings that to live in loving brotherhood is a necessary condition for building an improved social order. In the Bahá'í Revelation, we have a comprehensive and detailed Plan which we can follow and so build an all-inclusive brotherhood which will be universal and will include every individual upon the earth.

That the Bahá'í Faith is capable of binding many and varied

types together is already evident, for in Bahá'í groups we find a cross-section of the community. We find rich and poor, old and young, and people of all stages of intellectual development, all working together to form a better world. We do not have to wait until some distant time to receive our benefits, for as soon as we start to act from unselfish motives we make our own lives happier, and also brighten those of every one about us. Each one of us has the power to make this day a better one, and when we do, we advance the general progress towards a better world.

We all desire to live in an utopia. Therefore, surely it is the duty of every individual to investigate and study very carefully any system which claims to be a means toward that end. Investigate the Bahá'í Teachings; they are freely available to all seekers after Truth.

All men have been created to carry forward an ever-advancing civilization. The Almighty beareth Me witness: To act like the beasts of the field is unworthy of man. Those virtues that befit his dignity are forbearance, mercy, compassion and loving-kindness towards all the peoples and kindreds of the earth. Say: O friends! Drink your fill from this crystal stream that floweth through the heavenly grace of Him Who is the Lord of Names. Let others partake of its waters in My name, that the leaders of men in every land may fully recognize the purpose for which the Eternal Truth hath been revealed, and the reason for which they themselves have been created.

—BAHÁ'U'LLÁH

# The Price of Peace

N. M. FIROOZI

**H**AVE you not, in your community, noticed that here and there are found some families that are comparatively calm and tranquil? Don't many of us envy them and wish that we, too, could be tranquil and peaceful? Is one not indeed fortunate to have a peaceful family at least, at a time when selfishness and greed, hunger and starvation, pestilence and disease and many other seemingly insurmountable difficulties have enveloped the entire world?

With but little investigation we find that for every peaceful and tranquil home a great price has been paid—a price perhaps that we in our family have not been willing to pay. For example, in a peaceful family we note that the mother, at the expense of her own rest and ease, with calm and wisdom leads the children towards material and ethical maturity and in turn towards tranquility; while the father, at the price of his own comfort and pleasure, endeavors to bring about the mother's, nay rather the entire family's comfort and pleasure. The children, too, we would note, as good beginners in life, led by the examples the parents have set, are willing to do

their share in their small way. They cooperate in home affairs; they are more pleasing in the eyes and thoughts of the neighborhood; and to our surprise we even find out that they share the use of the family radio with their parents with almost no coercion.

These are some of the prices that such families have paid and are paying in order to have peace and tranquility, while on the other hand each one of us in our families wants what he wants and tries to get it, even at the expense of others. The result of the one is the establishment of a healthy, happy and peaceful family, which can maintain its unity, and will result in the tranquility of the next generation; while in the case of the other, quarrels and discord, friction and disorder exist, which if continued may result in separation or divorce, the eventual destruction of the family and consequently the unhappiness of the younger generation.

There are two ways in which we may pay the costly price of peace in a family. One is through intelligence and enlightened self-interest; that is to say, for one's own ease and happiness one makes comparatively small sacrifices to prevent much greater

ones. And when every individual does this, it brings about a happy and useful circle instead of a vicious one. The other way is through the spiritual approach. By this we mean that the family unit is no less than a training school for the spiritual development of its members. In this school one of the lessons we learn is to sacrifice our own personal rest and ease, not on the basis of enlightened self-interest, but rather for the love of God.

We have a great advantage in the spiritual approach over that based on enlightened self-interest. When we love our family for God's sake, this love is purer, its boundaries are greater, its foundation stronger and more lasting. Furthermore, love of family based on enlightened self-interest does not contain the love of God, while loving one's family for the sake of God is all-inclusive. This is true with all spiritual approaches for the solution of the problems of life. The greater includes the lesser.

To state our subject in a few words let us say that we cannot have peace in a family without paying the price. This price could be called self-sacrifice, or willingness to give in order to be able to take. There are two bases on which sacrifice may be made, namely enlightened self-interest

and the love of God. These are laws of social relations. They cannot be ignored without harmful consequences.

If these are laws, they must be applicable on a large scale as well as on a small. That is the nature of a law. For example, the laws and environment applied to obtain one drop of water by combining hydrogen and oxygen are applicable in obtaining a million drops or an ocean.

With but little reflection on the history of the United States we can discover that this great nation became great mainly because it adopted the formula applied in a peaceful family. The thirteen original states having merged into one family, or one nation, though slowly and painfully, had to give up many of their rights, such as the right to issue currency, to have a separate army, to have separate tariff regulations, the right of separate diplomatic representation in other countries of the world, and many similar prerogatives.

Faced with eventual destruction, these states, though gradually and with much difficulty, paid the price of putting their then slim shoulders under the heavy load of their federal government. As a result of these seeming sacrifices they and their thirty-five children states estab-

lished this great nation which you and I enjoy and which other nations envy.

The sacrifices which the states made were mainly based on enlightened self-interest, though many of the founders of our constitution were well aware of the other approach, which we call in our discussion the love of God.

Keeping in mind the price of peace and tranquility in a family and the sacrifices made by the thirteen original states and later by other states for the establishment of this great republic, let us now move forward and take the next inevitable step, the step at the very threshold of which humanity is longingly standing. This step is toward the peace and tranquility of the whole world. This step is the one foretold and promised by all the divine Revelations. This step has been the plan of God and the destiny and goal of humankind from the beginning of its existence. This step is, when fulfilled, the same that the Zoroastrians of Persia, the long-persecuted Jews, the Christians and the Muḥammadan world have for thousands of years been praying for.

The price of world peace is fundamentally the same as that we have to pay for the peace of a

family or a nation. It differs only in scale.

In order to have world peace we must become world-conscious and world-loving instead of self-centered and self-loving. There was much significance in Mr. Willkie's phrase "One World." What did he mean by this phrase? Did he not mean that weakness, instability, illness, ignorance or poverty, in any part of this one world affects the other parts? Putting it in positive terms, did he not mean that in order to have peace and security in any given part of this one world we must establish peace and security in all parts? Is this not the same principle we had to use for the peace of a family? Is this not the same formula we used for the founding of this great nation? And finally, is this not, as we termed it, a law of social relations, applicable in a large scale as well as a small?

The price for world peace also must, and will, be paid by sacrifice, or giving in order to be able to take. It is paid in the same two

About a quarter of a century ago a few far-sighted individuals, such as Woodrow Wilson and his co-thinkers, abandoned the pitfalls of blind nationalism and climbed to the heights of the conception that the world is one organism and that its inhabitants

can have no peace and security unless and until each and all harmoniously work with and for each other. The result of this, as you well know, was the League of Nations. But this League, being the world's first infant of its kind and given to a group of selfish, ignorant and immature nations, died a natural death and failed to prevent a second world war. Now, out of the ashes of this second world war and through the forced and inevitable marriage of great powers, the world has a second instrument for world peace, the United Nations. Let us hope and pray and help that, unlike the League of Nations, this new organization will be properly nursed and nourished.

If and when this, our newborn instrument of peace, passes its stages of growth and reaches maturity, we will have peace, a peace based on enlightened self-interest. This peace, though decidedly better than what we have now, which is no peace at all, would still be short and inadequate, because our approach would not have been a spiritual one, because it would not have been built upon the impregnable foundation of the love of God.

Bahá'u'lláh, the Founder of the Bahá'í Faith, close to a century ago when very few thought of the need for world peace, pro-

claimed a new Revelation. Knowing the inevitable destiny of the peoples of the world, diagnosing their ills and foreseeing their needs. He included among His teachings a God-sent formula for a healthy and lasting world peace.

He wrote and warned the kings and rulers of the world that the termites of selfishness, greed and ignorance had eaten into the fibres of society which would soon collapse. He, as a Divine Physician, in clear and unmistakable language informed them that unless they adopted and applied the God-sent formula for peace, the security of their people, together with their own kingdoms and leadership, was doomed.

Bahá'u'lláh's letters to Queen Victoria, to the Czar of Russia, to Napoleon III, to Náṣiri'd-Dín Sháh of Persia, to 'Abdu'l-'Azíz the Sultán of Turkey, to the American Republics and to Pope Pius IX, and others, all published and at hand, are outstanding witnesses to His spiritual foresight and divine wisdom conspicuously pointing to the spiritual road leading to a permanent and progressive world peace.

Unfortunately, as has been the case with all the other divine Revelations of the past in their early stages, the rulers and lead-

ers of the world ignored Him or scoffed at His claims and teachings and some arose to oppose and destroy Him. He was arraigned, put into prison and exiled from city to city from the time He began His mission until His death, a period of about forty years.

What were Bahá'u'lláh's teachings concerning world peace which today everyone longs for, but is unwilling to pay the price for?

Among Bahá'u'lláh's teachings for the establishment of a durable peace is the recognition of the oneness of God, the Creator; and of the oneness of man. His creation—His only creation on this earth in His image. He says to mankind, "Ye are the fruits of one tree, and the leaves of one branch."

Bahá'u'lláh prescribed a true understanding and sincere belief that as long as the Founders of all divine religions were sent by God and each confirmed the truth of the others, it would be contrary to the will of God to look down on any one of them or consider one's own faith superior to the others. Can the peoples of the world estimate other faiths as inferior and yet seek their sincere cooperation for the establishment of world peace?

Bahá'u'lláh teaches that all

prejudices, national, racial, class or religious, must be eliminated from the hearts of the individual members of our world society. How can we be prejudiced against others and yet be in harmony with them? How can we, without harmony, hope to create a lasting peace?

Bahá'u'lláh teaches universal compulsory education for men and women alike. Is it not unsound to ignore that it is very difficult, if not impossible, for a highly educated nation or people to work effectively with another nation poorly educated or even illiterate?

Bahá'u'lláh nearly a century ago advocated the adoption of a universal auxiliary language to be taught in all the countries of the world. Is not one of the bulwarks of peace understanding? Is not understanding reached through the medium of speech, or expression? Then how difficult it would be to establish peace without a common language. Haven't many corrupt leaders in the past taken advantage of the absence of a common language to misrepresent facts, arouse hatreds, and cause wars and strife?

A hundred years ago Bahá'u'lláh advocated an international tribunal, the members of which should be elected by the peoples of the world rather than



appointed by the governments. The function of this tribunal would be to protect and promote the interests of all nations, small or large, on an equal basis.

On this vital matter Bahá'u'lláh wrote: "The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized. The rulers and kings of the earth must needs attend it, and, participating in its deliberations, must consider such ways and means as will lay the foundations of the world's Great Peace amongst men. Such a peace demandeth that the Great Powers should resolve, for the sake of the tranquillity of the peoples of the earth, to be fully reconciled among themselves. Should any king take up arms against another, all should unit-

edly arise and prevent him. If this be done, the nations of the world will no longer require any armaments, except for the purpose of preserving the security of their realms and of maintaining internal order within their territories. This will ensure the peace and composure of every people, government and nation."

These are some of the prices we will have to pay for world peace if we wish it. If we do not, consciously and conscientiously, begin to pay this price now, we will struggle and suffer until we are ready to do so, because it is God's ordained destiny for mankind. It is the will of God foretold and envisaged by Christ Himself, when He said, "Thy kingdom come, Thy will be done in earth as it is in heaven."

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To the kings of the earth, both in the East and in the West, both Christian and Muslim, . . . Bahá'u'lláh, during the darkest days of His confinement in 'Akká, addressed some of the noblest passages of His Most Holy Book . . .

In a celebrated passage addressed to William I, King of Prussia and newly-acclaimed emperor of a unified Germany, He, in His Kitáb-i-Aqdas, bids the sovereign hearken to His Voice, the Voice of God Himself; warns him to take heed lest his pride debar him from recognizing "*the Day-Spring of Divine Revelation*," and admonishes him to "*remember the one (Napoleon III) whose power transcended*" his power, and who "*went down to dust in great loss*." Furthermore, in that same Book, apostrophizing the "*banks of the Rhine*," He predicts that "*the swords of retribution*" would be drawn against them, and that "*the lamentations of Berlin*" would be raised, though at that time she was "*in conspicuous glory*."

—SHOCHI EFFENDI

# Pioneer Journey—Peru

VIRGINIA ORBISON

IT was January 25th, 1944, when my passenger plane sailed down from the eroded 12,000 foot heights of La Paz, Bolivia, to Lima, Peru, having paused only a few minutes of those five hours in the ancient city of Arequipa, where conical "Misti", the beloved mountain, stands with its companion volcanoes at a distance in the crystal, ever-temperate, atmosphere of that southern portion of Peru, midway between the Sierra and the sea.

As I flew over that vast, leafless desert land and then over the sea, I imagined that I saw running far below one of the Inca's speedy "chaquis" making his swift three-hour relay up from the ocean to Cusco, the mighty and rich capital city of the Inca empire. He would be bearing messages to persons of importance, and perhaps fish caught just before his departure, destined for the table of the King. The fish would still be good by the time these fast runners, relieving each other instantly at stations situated at three hour intervals, would finish their ever-upward three day journey. Throughout all the ages in South America, until only a few years

ago, transportation has been mostly on foot or by donkey or llama. Horses came with the Spanish conquistadores, and centuries later motors began to travel on retardingly poor roads. Railways are comparatively few and far from speedy. Boats have been the only means between many ports. But suddenly all of South America is being covered with a droning, mighty, swift network of airplanes carrying cargo as well as passengers, thus beginning the destined complete union of the Americas dreamed of by the great Bolívar and others.

Lima, situated a few miles inland from its port of Callao, was lighting up in the misty twilight as we flew in to Limatambo airport. Its background was the immediate slope up to the bare elevations of the high Andes. All west coast air passengers must stop in Lima, as in South America there is as yet little or no night travel. They usually go to the beautiful Hotel Bolívar which has become the modern rival of the famous old Maury a few blocks down the Unión. Well placed in the great white Plaza San Martín, it reflects the wonderful colonial architecture brought by the virreyes to their

capital city of the Spanish Colonial Empire of Peru. Everywhere are memories of those lushly romantic times—the great Cathedral where lie the bones of Pizarro, the exquisite palaces and houses with their carved latticed windows and balconies. Fortunately for posterity, we can conjure up the period by seeing and feeling the vestiges and reading Ricardo Palma's matchless collection of "Tradiciones Peruanas." A step out of Lima reveals many remains of Inca glory, as never a drop of rain comes to wash entirely away these ruins of cities built only of earth. Any coverings of gold, silver or tiling have long since disappeared by pillage and collecting.

A few blocks down the Colmena I found Eve Nicklin in her apartment, which she had acquired not very long before. The wonderful Lima carnations started off our unforgettable association which was based upon true generosity of spirit and complete cooperation in the work of the Faith of Bahá'u'lláh in Peru.

Living quarters for me were found in the house of Isabel and Alfredo Barreda, where Flora Hottes had stayed during her two months' visit from La Paz, Bolivia. These, and many other friends of Miss Nicklin's and

also of Miss Hottes had become interested in this Faith. We wondered how we should increase this interest and find the necessary nine for a Spiritual Assembly by April.

Just at this time, Miss Nicklin was asked to renew her teaching of English in the Instituto Cultural Peruano-Americano at a summer session for Peruvian teachers of English from all over Peru. It was the first such session ever held and was attended by one hundred and twenty persons. Therefore, by putting into action the idea of my speaking to all the classes (in slow English) on "Motion Pictures, Their Place in the Future" we were able to invite them in small groups to tea in order to hear more about the ideologies mentioned. In the groups of nine to nineteen persons, they heard in Spanish a direct talk on the Bahá'í World Faith. The result was that we were kept very busy indeed with invitations to tell these ideas of world friendship and harmony to their friends and relatives with whom we met for tea in their houses, which ranged from the very humble to the homes of professors and ministers.

One day in February Isabel de Barreda became the first believer to sign in Peru (Other Peruvians who had signed in the

States are Octavio Illescas and Alberto Lovatón Mesa, the latter joining the Lima Community in 1945.) Soon, Alfreda Barreda came in, and then on April 9, a North America Professor on an educational mission to Peru signed, and on the same day gave a radio talk on Pan-America Day for the Office of the Coordinator of Inter-American Affairs for the United States Government in which was uttered for the first time on the air in Peru, the Name of Bahá'u'lláh.

People continued to gather in Miss Nicklin's apartment to hear of the Faith, and then she undertook the sudden urge to have, at all costs, a large place where many friends could be together! During this time former pupils and also some of the teachers of that summer course became believers. We held special meetings for studying, as well as the gatherings for newly attracted ones.

John Stearns, pioneer for Ecuador, who had come to Lima for medical treatment, recovered for a while, and through his example of living and his teaching, Raymond Betts, a North America business man long a resident in Lima, became a devoted believer. The pioneers were laboring under great tension at this period, as none could predict just how many would become convinced

by the appointed day of April twenty-first. We prayed and worried as the individuals were gradually "chosen" for us. (Of course, no pioneer asks a person to sign as a Bahá'í; this matter being strictly something the candidate decides for himself after due consideration and preparation.) A few days before the date, however, the last two needed to make up the nine requisite members of the Spiritual Assembly petitioned to become recognized believers. Even on the day before the formation, a former pupil of Miss Nicklin's Alejandro Franco, whom she had not seen for a year, appeared and declared himself a Bahá'í! He attended the little but historic ceremony and signed later, after deeper consideration.

So it happened that on the eve of April 21, 1944, the first Spiritual Assembly of Lima (and of Peru) was formed. Loving and eloquent words were spoken by each one. The new "Bahá'í family", which included John Stearns, was deeply thankful for this final acceleration of confirmations allowed by Bahá'u'lláh and for the fulfillment of Eve Nicklin's long period of selfless and devoted service under great handicaps in a difficult land. We thought of Martha Root, who in 1921 touched briefly at Callao

and sent her messages into Lima for the newspapers. She was the first to answer the Master's call to go to South America and other lands, carrying the remedy for the healing of the world. Flowers were abundant on this long-to-be-remembered occasion, and while much mutual love was expressed, it was the Cause of God, and His Messenger Bahá'u'lláh, to which their allegiance and devotion were directed.

Soon, the idea of starting an English conversation class for young people was put into action. Energetic Alejandro Franco and others invited young friends to come for tea and to talk in English. Miss Nicklin's special training with young people which was to have been her life work with one of the Christian denominations was now to be exercised in full measure, in the Bahá'í World Faith, after a long period of comparative disuse. Her courageous stand with the consequent sacrifice of her career was now to have its rich reward, as this resourceful handling of a group of young people developed into a flourishing club from which has been gleaned a spectacular and steadily increasing membership in the Bahá'í Community. Added also, have been persons of more years and much capacity—educators, scientists, and others.

Miss Nicklin has also made another contribution of great interest. Her small book of stories for pre-school children in collaboration with one of the most distinguished women writers and educators of Peru, Señora Doña Irene de Santolalla who made the Spanish translations, has attracted wide attention. The stories are a new idea, being published both in Spanish and in English. The moral carried by each one impresses itself in an attractive way rather than by means of the horror and witchcraft designed to terrify the child into obedience.

Miss Nicklin's lovely apartment gained through three years of steady perseverance, teaching of English to adults and organizing children's schools for the purpose of self-support and the making of contacts, now overflows with Bahá'í activity. There every day of the week sees a meeting or small party—never forgetting the purpose and animating impulse behind this harmonious and steady Community of the Bahá'ís of Lima, Peru, where can effectively be seen put into action Bahá'u'lláh's great injunction: "Consort with all people in love and fragrance, for fellowship is the cause of unity and unity is the source of order in the world."

## WITH OUR READERS

MANY groups of thoughtful people are keenly aware that the various forms of racial and class prejudices existing today are a real danger threatening social and economic life. In his article "Racial and Group Prejudice" Dr. Joseph Lander gives us a careful analysis of the causes and effects of this disease which must be understood before applying a remedy. Dr. Lander is a practicing physician in Cincinnati, Ohio. This article is reprinted from *Opportunity—Journal of Negro Life*, with the permission of the author and the publishers.

Duart Brown attacks this problem of prejudice from a somewhat different angle but with equal emphasis on its dangers in his article, "The Anatomy of Prejudice". Mr. Brown has contributed both prose and verse to *World Order* during the last two years. In the September issue we printed his "Parable of the Nine Springs". This contribution comes from Palo Alto, California.

More about race prejudice and some of its fruits is given in the review of *Black Metropolis* by Eleanor S. Hutchens. In the February, 1946, number of *World Order* was a review of *Bahá'í World Faith* by Mrs. Hutchens. She has recently been appointed by the National Spiritual Assembly as one of the editors of *World Order*. Her home is in Palos Heights, Illinois.

Maye Harvey Gift, who contributes "Two Facets of One Gem," Cox compiled and edited that book. is known among Bahá'ís and others who use the valuable compilation *Race and Man* as one who with Alice Mrs. Gift has also made many contributions to *World Order*. "Unchallengeable Victory" which was printed in our May, 1942, issue is excellent reading for today. Mrs. Gift's home is in Peoria, Illinois.

This month's editorial, "The Guardian", is contributed by Kenneth Christian. It is a loving tribute to the Guardian of our Faith whose guardianship marks its twenty-fifth anniversary this year.

Is a world wherein justice, plenty and opportunity for all reign simply an idle dream? Robert Reid in his "Utopia?" gives the Bahá'í answer to this question. There are others who realize that the vision of the goal must precede action. For example, Arthur E. Morgan in his book entitled *Nowhere Is Somewhere* says "When men cease to build utopias it will be either because they are all dead, in spirit if not in body—or else because life is so good that they cannot imagine it to be better." And he adds, "The trouble with human society has not been too much attention to utopias, but too little." Those who read Robert Reid's article thoughtfully and study further the plan of Bahá'u'lláh's New World Order will realize that this plan differs from all others in that

it comes from a higher source than man's mind. A previous contribution from Mr. Reid entitled "The New Age" appeared in our March, 1946, number. His home is in Melbourne, Australia.

Another new contributor to *World Order* is N. M. Firoozi of Geneva, New York. "The Price of Peace", he tells us, was first presented as a public talk in Rochester, New York. Mr. Firoozi's letterhead tells us that he is an interior decorator. He has given courses about Muhammad and Islám at the Green Acre and Louhelen Bahá'í Schools.

"Pioneer Journey—Peru" is Virginia Orbison's third contribution telling of her pioneer work in South America. "Pioneer Journey—Paraguay" appeared in the June, 1945, *World Order* and "Pioneer Journey—Bolivia" in December, 1945.

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On the subject of racism to which three articles in this number are devoted we have received from one of our readers an interesting column clipped from the *St. Paul Recorder*, the Negro weekly newspaper published in St. Paul, Minnesota. The column was dated Birmingham, Alabama and written by Robert Durr. He tells of a recent visit of Miss Lillian Smith to Birmingham and of her lectures there and discusses the question of segregation. We quote his closing paragraphs:

"Working to build the kind of man we must have when we have done away with race segregation and the discrimination, I recommend the pattern for a future society as out-

lined and promulgated by the National Spiritual Assembly of the Bahá'ís of the United States and Canada. I find that the Bahá'í, even in the deep South, are the only group which includes persons of all races with various religious backgrounds who are building the type of men and women to live, love, worship and work on the basis of total equality. These people seem to know where they are going—what the world tomorrow must be like, if we are to live, grow and be happy."

\* \* \*

The spirit of Bahá'u'lláh's New Age makes an appeal to those of all ages, children, youth, adults and the aged, all whose minds are open and spirits awake. An eleven year old, Patsy George of Moncton, New Brunswick, composed the following verses when she had learned about the Bahá'í Faith:

*The night was dark,  
The Light appeared,  
The gate was opened wide.  
The Báb proclaimed His Message  
true,  
That all the world abide.*

*Chorus. Come, come, all creeds and  
races,  
Justice will be ours today.  
No longer will our brothers suffer,  
In poverty and shame.*

*The world now has a guardian  
To save the Faith from schism,  
So unity will be our aim,  
When truth is realism.*

—THE EDITORS

# WORLD ORDER

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## World Peace Through World Religion

HELEN BISHOP

RELIGION as it is generally practiced nowadays cannot hold the peace. For the most part our age is familiar only with eclectic and sectarian forms that offer no worldwide basis for a new civilization. At their worst, expounded by superstitious or fanatical believers, such religious forms divide men and nations and are too frequently made use of by schemers who conquer and rule. At their best, they are good because they fill somebody's psychological or mystical needs and lie within the right to freedom of thought.

Even the latter function has become costly to society. From the point of view based upon wholeness—by that I mean from a planetary perspective—a merely personal religion is a luxury in this critical period. A luxury is something pleasant to have even though we admit it is not necessary for survival.

By now are we not all persuaded that our survival depends upon the unity of mankind? Any

man who opposes the world community cuts off the branch on which he sits. Unity holds survival value. And nonetheless, personal opinions and beliefs are held which threaten the essential unity of all mankind.

I submit that divided and sectarian religions can never unify the earth's peoples. This I saw for myself while we represented the Bahá'í World Faith at the seat of the League of Nations. Even then the sectarian religions held no peace plan in common. Through lack of unity the spiritual forces were dissipated, and now, for a second time, the statesmen are making a secular peace. Theirs is a mundane plan which does not admit the Higher Kingdom or reckon with the true nature of man.

However, every Bahá'í is glad the United Nations is working realistically for the economic and political security of the earth. And still let us make our plea—the Bahá'í plea—for “unity of conscience in world un-



dertakings" as the spiritual basis of an enduring peace.

To a Bahá'í, religion means the collective consciousness. God recreates it as the beginning of a new cycle. Today the root of the collective consciousness is the sense of *the oneness of humanity and of the religions* founded by the Holy Prophets. Whenever the Word of God has been revealed a degree of unity has been reached among the peoples who believed. But in our day the entire human race has been summoned to the higher citizenship that is world unity and peace.

When 'Abdu'l-Bahá, the Interpreter of the Bahá'í Revelation, was invited to send a message to the Second Hague Conference, He wrote: "Your motive and purpose is identical with that of ours."

"... Peace-loving is not only one of the products of the intellect, but also is a belief based on faith and it is one of the eternal principles of God . . . But in this problem, knowledge alone is not sufficient. An executive force is needed so that it (Universal Peace) may become established . . . And it is evident that this most great aspiration cannot be attained through the ordinary emotions. Nay rather, it needs intense spiritual feelings to turn it from potentiality to actuality."

To illustrate the gap that lies between modern ideals and attainments He reminds us in the same Letter that the civilized world knows cruelty to be bad and kindness good; that tyranny is wicked and justice admirable: "Notwithstanding this, all the people, with the exception of a limited number, are lacking in praiseworthy character and justice." Even the blessed Apostle Paul lamented: "the good that we would do, we do not, but the evil that we would not do, that we do."

Because of this gap between human ideals and behavior, we are deluding ourselves if we fancy we can meet the challenge of peace by our unaided powers. Men are beset by fierce prejudices of religion, class, race and nation. Such are the greatest menace to the rise of a world community designed for peace. If all men were capable of pure intellection, then they might think their way through and out of these unreasonable prejudices. But the human species has spent too long a past in the jungle to behave reasonably over the peace. The nations are still motivated by emotions arising out of tribal consciousness.

It was to the extraordinary emotion of the Medieval world that the poet, Heinrich Heine re-

ferred when he stood with a friend contemplating the cathedral at Amiens. His friend asked, "Why is it that nowadays we cannot build such structures?" To which the poet replied, "My dear Alphonse, men in those days had convictions whereas we have only opinions, and it takes something more than opinions to build a community project of the magnitude of a Gothic cathedral."

For Europe in the Middle Ages was extraordinarily religious. Its statesmanship arose out of one central spiritual authority. State anarchy was a sin. An offense against God. But modern states do not even recognize one central spiritual authority, and international anarchy is barely defined as a crime. An offense against the state.

Yet the Medieval world was far more international than we are. I mean it. I realized this when I came upon the struggles of the stateless, who passed through Geneva under a brief respite from the fearful existence of getting along without a passport. When I found I was helpless to help so many, I gazed at the Alps and they reminded me of the thousands of students walking without passports from Rome to the centers of learning in Germany or the renowned universities of France and England.

Then boundaries were not frontiers because Christianity was still a spiritual community with an executive force. It used Latin as an international auxiliary language. Imposing art forms expressed one symbolic truth. In fact, that old world had more unity and thereby more peace than ours. Nonetheless, moderns would not have been happy in the Medieval culture. It had no freedom at all.

In parenthesis, I would like to remark that the Dark Ages were not as unilluminated as we like to suppose. How could an epoch have been dark when it was dominated by the divine Light of the Gospel? To be sure, the cultural atmosphere was institutionalized in monasteries and castles. The monks built walls and the dukes were protected by moats, nevertheless within their respective domains lighted candles burned. It is by comparison with the glamorous light of the Renaissance that the Middle Ages were dark. Our own generation is dark enough and without any excuse whatsoever! And that is the end of my parenthesis.

Anyhow, we moderns cannot go back into the Middle Ages—or even as far back as the Renaissance for that matter. Not to the culture or the religion prevailing then. A clever American

has said that nobody can go backwards into the future.

Evolution is at work in our own age too! Do not doubt that the Bahá'ís have some faith in evolution. Above all else, understand that the Bahá'ís put even more faith in the Redeemer. Whosoever seeks that divine Person need not go backwards into Biblical time. Since then the Manifestation of God has appeared on earth. Indeed, His Appearance is recent as historical time is figured, for He left the earth in the decade before the opening of the twentieth century.

When Christ appeared as a personal savior, He transmitted to all capable of faith in Him that spiritual peace which is "... one of the eternal principles of God." As He said, "In the world ye shall have tribulation; in Me ye shall have peace. But be of good cheer. I have overcome the world."

And He had. For the Roman Empire was destroyed by the wars of conquest. It went down in an onslaught of elemental peoples with less intellect than the civilized Romans but with far more vitality. Meanwhile, the spiritual victory of Christ continued to bring peace into individual hearts down the ages.

Our modern age is a New Dispensation. It was begun by the

Prophethood of the Báb in 1844. He prepared the way for the coming of the World Redeemer, Bahá'u'lláh.

The title is proper, because Bahá'u'lláh is the latest Visitation of the Holy Spirit carrying enough redemptive power to lift up all nations into a commonwealth of the planet. The outpouring of the Holy Spirit through His Pen summoned the nineteenth century kings and spiritual rulers to become responsible to God before the nations and to abolish war. The revealed Law of God in ample Texts now unfolds the oneness of religion as the key mystery of a world that was created to be one humanity and one faith.

This one World Faith of Bahá'u'lláh is the extraordinary emotion that can sublimate all tribal consciousness. The spiritual transformation of the entire human race lies within the offices of the Holy Spirit. Now. Nor can any narrower pattern outline a lasting peace.

In a Letter addressed to the Reverend David Buchanan, a Bahá'í world citizen then residing in Portland, Oregon, 'Abdu'l-Bahá warned that the secular peace of 1918 would not withstand "fresh difficulties." The recipient of the Letter had been a classmate of Woodrow Wilson at

Princeton. While commending "the self-sacrificing President Wilson", the Great Teacher goes on to say: "For universal peace will not be brought about through human power and shall not shine in full splendor unless this weighty and important matter will be realized through the Word of God and be made to shine forth through the influence of the Kingdom of God.

"Eventually it shall be thoroughly established through the power of Bahá'u'lláh . . .

"Undoubtedly the general condition of the people and the state of oppressed nationalities will not remain as before. Justice and right shall be fortified but the establishment of Universal Peace will be realized fully through the power of the Word of God."

Cannot we learn one lesson from history? In the third and fourth centuries after Christ, the

civilized world tried vainly to hold on to the *Pax Romana*. Classic civilization was crumbling and its upholders knew it: what they did not perceive was that a more imposing culture had been called into being by the Gospel.

Cannot the twentieth century realize that God is the Lord of history and His divine Pattern is bigger than we think it is? The intervention of God in human evolution and affairs is the arrival of the Prince of Peace Who is named Bahá'u'lláh.

The Word of God has called the World Commonwealth into being. One World Religion can bring the collective consciousness to maturity. Wherever peace is discussed or groped for (and even if the peacemakers do not tell it) the true aim is the maturity of the human race on this planet. For the fruit of spiritual maturity is *peace*.

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The Most Great Peace, . . . as conceived by Bahá'u'lláh—a peace that must inevitably follow as the practical consequence of the spiritualization of the world and the fusion of all its races, creeds, classes and nations—can rest on no other basis, and can be preserved through no other agency, except the divinely appointed ordinances that are implicit in the World Order that stands associated with His Holy Name. In His Tablet, revealed almost seventy years ago to Queen Victoria, Bahá'u'lláh, alluding to this Most Great Peace, has declared: "*That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician.*"

—SHOCHI EFFENDI

## A Fresh Stream of Wisdom

GARRETA BUSEY

THE number and the variety of the problems which beset us today stun us when we contemplate them, knowing as we do that, if they are to be solved, they must be solved quickly. Atomic energy is a sword over our heads warning us to get speedily to work on the most formidable and complicated task that has ever confronted the mind and heart of man.

The human intelligence is so remarkable an instrument that it might solve these problems separately, if only we had time for trial and error and for bringing ourselves into agreement. The equitable distribution of food, economic justice, universal education, world government—all these could be arrived at scientifically, if we all wanted them, if mankind did not offer so intricate a complexity of backgrounds and desires, or if human beings were puppets to be pulled by strings into a system produced by some scientist or philosopher. But even if the majority of the men and women of the world could be convinced of the authority of the theorist, they would still have to be cut away from the deep-flowing streams of emotion which

spring out of the diverse traditions of the past. To escape annihilation, many of them might consent to become automatons under a beneficent system, but as many more, it seems possible, would prefer to perish as human beings.

Not an arbitrary system but an education of the human spirit is what we must arrive at speedily—the awakening in men and women of an actual love for their fellows everywhere, a love in which differences of background and appearance will be forgotten and the desire to sacrifice oneself, so notable an attribute of human nature, will be used to serve mankind, not merely a partisan group. Survival in this, the most dangerous period of the world's history, requires not the suppression of the will of the individual but its development. Our loyalties must expand to embrace the world instead of its parts.

How is this to be accomplished? By political propaganda? To a limited extent, perhaps. Many good ideas may be spread in that way, but after the flagrant deceptions and the brutal wars of our immediate past, we are in-

clined to suspect propaganda. By the advancement of learning? Yes, but knowledge is an instrument which may be used for selfish as well as unselfish ends. By religion? Though God alone stands above us, untouched by the animosities of men, religion itself has been so frequently made the instrument of self-seeking politics that we hesitate to trust it. And yet religion is that force whose primary function it is to educate the human spirit and to redirect the loyalties of men. Only a new statement of the divine Will, a fresh stream of wisdom from the original Source, unsullied by our greed, can bring us together.

If you will look into the Bahá'í Writings, you may find in them that wisdom. Bahá'u'lláh, their Author, had nothing to gain and everything to lose by promulgating His Teachings, as you will see if you study His life. Nor was He an abstract theorist who would cut us off completely from our past. He never denied the truth of the faiths we have loved, but rather, He reaffirmed them in their essential purity, stripped them of the superstitions they had accumulated, and added that new measure of truth so sorely needed by us for the task which is before us. His Teachings are profound but they are practical.

They renew in us that love which causes men to sacrifice themselves for those whom they have thought to be their enemies, and they show us how to build a peaceful world based not on force but on man's spontaneous recognition of true wisdom when it appears.

Bahá'u'lláh assures us that the age of peace and abundance, so long desired, is at hand, and, in the face of surrounding chaos, we believe Him, because we have seen the miracle which He has wrought: in more than seventy countries, we have seen Him bring together in an organic unity men and women of hostile races, nations, classes, and creeds. His very words carry conviction because in them we hear that same combination of "sweet reasonableness" and authority which we have heard before in the words of Christ.

"That all nations should become one in faith and all men as brothers," He said in 1890 to a European scholar who sought Him out where He was imprisoned; "that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this? . . . Yet so shall it be; these fruitless strifes, these ruinous

wars shall pass away, and the 'Most Great Peace' shall come. . . . Do not you in Europe need this also? Is not this that which Christ foretold? . . . Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. . . . These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family . . . Let not a man glory in this, that he loves his country; let

him rather glory in this, that he loves his kind."

Not only does Bahá'u'lláh set before us this lofty ideal but He also puts it within our reach by giving us the specific means by which it may be realized.

The Bahá'í Teachings lie open for your perusal. You may accept them or reject them as your judgment dictates. But you will find that, having read them fairly and with an open mind, you cannot lay them aside without having gained somehow new hope for the future.

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Let there be no misgivings as to the animating purpose of the world-wide Law of Bahá'u'lláh. Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis, to remold its institutions in a manner consonant with the needs of an ever-changing world. It can conflict with no legitimate allegiances, nor can it undermine essential loyalties. Its purpose is neither to stifle the flame of a sane and intelligent patriotism in men's hearts, nor to abolish the system of national autonomy so essential if the evils of excessive centralization are to be avoided. It does not ignore, nor does it attempt to suppress, the diversity of ethnical origins, of climate, of history, of language and tradition, of thought and habit, that differentiate the peoples and nations of the world. It calls for a wider loyalty, for a larger aspiration than any that has animated the human race. It insists upon the subordination of national impulses, and interests to the imperative claims of a unified world.

—SHOCHI EFFENDI

# Chasing a Hobgoblin

DUART BROWN

“**A** FOOLISH consistency,” says Emerson in his famous essay on *Self-Reliance*, “is the hobgoblin of little minds, adored by little statesmen and philosophers and divines.” He goes on to explain that great minds in every age have rarely allowed their thoughts to become anchored to outworn social ideals or outworn modes of thinking. A great man changes his mind whenever he feels the need. We know, for instance, that Lincoln’s thoughts at the time of the debates with Douglas were based on a much more moderate attitude towards slavery than at the time of the Emancipation Proclamation. Lincoln throughout his life was constantly maturing, deepening his insight, and *changing his mind* about men and things. Little minds were always jumping on him for his lack of consistency in war and peace, but history has born out the greatness of his changes of concept.

Let’s chase this hobgoblin of little minds! Consistency is perhaps the greatest bane of religious thought since the world began. Priesthoods and divines through the centuries have had

the habit of fastening upon mankind calcified religious forms which have lost all touch with their original vigorous beginnings. We have only to read the New Testament to see Jesus constantly running head-on into the mummified religious practices and ideas of the Jewish priesthood. These men placed consistency in belief before recognition of the voice of God with the result we all know, the crucifixion and rejection of the One who had come to save them.

This rigid attitude of mind is only too apparent in the world today. Men who exclaim with horror over the treatment meted out to Jesus for bringing new thought into the world, are afraid to meet or discuss the fresh ideas that are reviving the world of the present. Emerson, in defining his great man as one who has the self-reliance to change his mind to meet the changing facts of the world, might have defined part of the greatness of God in the same terms. We know that the God Who spoke to Jesus used more advanced ideas and words than He Who spoke to Moses. The world had changed and God had changed His revelations to meet



a changing need. The impiety of the priests and pharisees of ancient Jerusalem lay in denying that God could make a new revelation for a new age.

Out of Persia in our own period of history comes One Who speaks with the words of God, and again, because God appears inconsistent, there are many who refuse to listen to Him when He speaks. Bahá'u'lláh has met the same scorn and stones and ridicule that Jesus faced, all because of the "consistency of little minds."

Why is God apparently not consistent from age to age? The answer is so simple that it is indeed strange how so few can understand. Let us compare God to a great and brilliant teacher who takes a class of children and teaches them from the first grade through to graduation from college. We know very well that if he is a teacher worth his salt he will not teach the same things in the same way from year to year. If he does, he will graduate a class of thoroughly bored nincompoops. Each year his attitude towards, and his methods with his students will change. They are growing up and his teaching must grow up with them. If we listened to him talking to the first graders, we would note that his approach would be very simple,

very incomplete and, by our standards, very childish. Yet it would be perfectly fitting for the age he was teaching. If, however, he used the same words and tone on the sixth graders, they would be both bored and astonished. The astonishment would be at the simple fables he told to explain things they were now capable of understanding with more realism. Again, if he talked to his college seniors with the same words and tone that he used with the sixth graders they would laugh at him in scorn. Mature people quite naturally resent being talked to in the language that is reserved for children.

We know that the world of today is more grown up than the world of 1 A.D. Even the simple mind can recognize the vast increase of knowledge and insight that science and discovery has brought to modern man. Yet many of the priests and divines of today are using the same teaching techniques and ideas that were introduced on earth two thousand years ago! Though some of the things God taught to man at that time were eternal and will live forever, such as the love for your fellow man, some others, such as the idea of hell fire, have lost their meaning and force in a new age. The result is that we who are graduates of a

more advanced world, are now being talked to and exhorted in the words that were meant for intermediate students. No wonder there has come a vast upsurge of irreligion to the world; no wonder the atheists and agnostics are waxing strong. Many come to religion seeking solutions to modern problems and mature difficulties, and are answered by immature diagnoses that give them no help. Fortunately there is a realization of this lack among some modern religious leaders and they are striving to advance their ideas and ideals, realizing that when religion becomes static it begins to die.

As God evolves His plan, man must change his mind. The living, breathing Word of God, refusing to be confined within the crystalized minds of self-appointed interpreters, is with us again. Out of Persia and the Near East He has spoken with words that answer the specific problems of this world of today. Those who have wisdom, those who have intelligence, will leave the lessons that were meant for the sixth graders and join the mature minds of the graduating class.

Such minds will quickly recognize in the principles set forth in the Bahá'í Writings answers to the problems of the modern atomic age. Let us list some:

1. Union of mankind in one universal cause, one common faith. This alone can stamp out all cause for atomic warfare.

2. The recognition of prejudices against other peoples and religions for what they are, childish regressions to barbarism.

3. The understanding that all the great religions emanated from God equally and are all part of the same Truth, but that naturally the latest emanation, the Bahá'í Faith, brings the Truth for this age.

4. The cooperation of science and religion in the search for truth and the knowledge that there can be no fundamental antagonism between them.

5. Worship of God through creative work such as arts and crafts, education, invention, etc. The imperative necessity that every man take part in this for his own self-discipline.

6. The need to develop the ability and self-control of every man through his absorption of the greatest possible degree of education. It is free, universal and scientific education that is a mighty force to overcome prejudice, bad morals and irreligion, provided it is paced by a mighty new religious faith that is in tune with the modern world.

7. The end of priesthoods.

Man is at last sufficiently mature to learn to be his own teacher and disciplinarian. He no longer needs other to do his thinking for him. He must think for himself!

8. The adoption of a universal language that becomes the second language of every land, thus eliminating at a stroke all the absurd mixups and time-wasting translations and interpretations

made necessary by the present babel of tongues.

We could list many more of these modern principles of the Bahá'í Faith. This is enough for an inkling. It is enough to help us understand that when we become men we must put aside childish things and act as men. To men instead of children God is now speaking.

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## PRAYER

L. KHAI

O Beloved!  
 The Superlative of every good,  
 The Love that needs  
 No knowledge of face, or form, or speech,  
 The Love so great we can never touch Thy Reality  
 But whose touch has realized all things  
 And Whose knowledge molds life's essence—  
 Thou only art the Eternally Perfect  
 And the totality of beauty.  
 Out of eternity  
 Thou hast plucked the smallest grain  
 And called it time—  
 A speck of dust on Thy robe's hem  
 Is the material universe—  
 Thy thought in the space of an eyewink  
 Comprehendeth the spiritual universe.  
 O Thou! Who asketh for all we know  
 Yet givest all we know—  
 Infinity is not enough for all our praise of Thee,  
 O Most Adored One!  
 Origin of man's spirit—  
 Singular, yet All-Containing—  
 Though beyond any and all approach.  
 Thou art the life of every living soul.

# Arise and Teach

HAZEL MC CURDY

WE KNOW work brings its own reward or results, so also there is a reward for teaching the Cause of God. We not only experience joy and happiness, but we receive from God spiritual bounties. Bahá'u'lláh says: "Whosoever quickens one soul in this Cause is like unto one quickening all the servants and the Lord shall bring him forth in the day of resurrection (the day of the departure or ascension of the soul of the body) unto the Ridván (Paradise) of Oneness, adorned with the Mantle of Himself, the Protector, the Mighty, the Generous. Thus, will ye assist your Lord, and naught else save this shall ever be mentioned in this Day before God, your Lord, and the Lord of your forefathers."

In the writings of Bahá'u'lláh we find these spiritual bounties of teaching. First is with regard to writing. "If any man were to arise to defend, in his writings, the Cause of God against its assailants, such a man, however inconsiderable his share, shall be so honored in the world to come that the Concourse on high would envy his glory. No pen can depict the loftiness of his station, neith-

er can any tongue describe its splendor. For whosoever standeth firm and steadfast in this holy, this glorious, and exalted Revelation, such power shall be given him as to enable him to face and withstand all that is in heaven and on earth. Of this God is Himself a witness."

The second concerns speech. "By the righteousness of God! Whoso openeth his lips in this Day and maketh mention of the name of his Lord, the hosts of Divine inspiration shall descend upon him from the heaven of My name, the All-Knowing, the All-Wise. On him shall also descend the Concourse on high, each bearing aloft a chalice of pure light. Thus hath it been fore-ordained in the realm of God's Revelation, by the behest of Him Who is the All-Glorious, the Most Powerful.

"There lay concealed within the Holy Veil, and prepared for the service of God, a company of His chosen ones who shall be manifested unto men, who shall aid His Cause, who shall be afraid of no one, though the entire human race rise up and war against them. These are the ones who, before the gaze of the dwellers on earth and the denizens of

heaven, shall arise and, shouting aloud, acclaim the name of the Almighty, and summon the children of men to the path of God, the All-Glorious, the All-Praised. Walk thou in their way, and let no one dismay thee."

The third is by deeds. "One righteous act is endowed with a potency that can so elevate the dust as to cause it to pass beyond the heaven of heavens. It can tear every bond asunder, and hath the power to restore the force that hath spent itself and vanished. . .

"Be pure, O People of God, be pure; be righteous, be righteous . . . Say: O people of God! That which can ensure the victory of Him Who is the Eternal Truth, His hosts and helpers on earth, have been set down in the sacred Books and Scriptures, and are as clear and manifest as the sun. These hosts are such righteous deeds, such conduct and character, as are acceptable in His sight. Whoso ariseth, in this Day, to aid Our Cause, and summoneth to his assistance the hosts of a praiseworthy character and upright conduct, the influence flowing from such an action will, most certainly, be diffused throughout the whole world."

The fourth bounty regards journeys. "They that have forsaken their country for the pur-

pose of teaching Our Cause—these shall the Faithful Spirit strengthen through its power. A company of Our chosen angels shall go forth with them, as bidden by Him Who is the Almighty, the All-Wise. How great the blessedness that awaiteth him that hath attained the honor of serving the Almighty! By My life! No act, however great, can compare with it, except such deeds as have been ordained by God, the All-Powerful, the Most Mighty. Such a service is, indeed the prince of all goodly deeds, and the ornament of every goodly act. Thus hath it been ordained by Him Who is the Sovereign Revealer, the Ancient of Days."

In the notes of Martha Root we find this story of Lua Getsinger, loved disciple of 'Abdu'l-Bahá. Lua was preparing to journey to India. Suddenly turning to her, 'Abdu'l-Bahá asked her what plans she had made for India. She answered that she had no plans except to obey the will of 'Abdu'l-Bahá. Then turning to Lua He asked what she would do if they dispute these teachings. She replied, "I shall turn to 'Abdu'l-Bahá and call upon Him for spiritual confirmation. After repeating the Greatest Name I shall open my mouth and say what is given me to say." And what should she do if they beat her?

"I shall know that the Confirmations of God are descending upon me." And what would she do if they put her in prison? "I shall thank God that I have walked in the path of God and have been permitted to partake of the suffering that 'Abdu'l-Bahá suffered for years." He was silent for a moment. Then 'Abdu'l-Bahá raised his voice, giving to it a dramatic emphasis, and asked what she would do if they killed her. "I shall realize that the first favor that I ever asked 'Abdu'l-Bahá has been granted." There was silence for a moment. The Master's eyes were closed. Then he said that when one goes out to teach, he should think of all these things. He must be prepared at all times for whatever comes in the Path of God. During the many years He and His family were in prison, each moment they were under the sword. They felt that perhaps tomorrow or tonight or in an hour, or in the very hour an order may come from the Sultán to kill all of them. They never went to bed a single night of that time thinking to see the morrow.

Since we know that it is a command of God in this Day to teach and there are many ways of teaching and we mentioned only four, and all teaching has spiritual bounties, we know spiritual

necessities are also required. These, also, are found in the Writings of Bahá'u'lláh. First is belief. "Say: Teach ye the Cause of God, O people of Bahá, for God hath prescribed unto every one the duty of proclaiming His Message, and regardeth it as the most meritorious of all deeds. Such a deed is acceptable only when he that teacheth the Cause is already a firm believer in God, the Supreme Protector, the Gracious, the Almighty." Second is detachment. "Whoso ariseth to teach Our Cause must needs detach himself from all earthly things, and regard, at all times, the triumph of Our Faith as his supreme objective. This hath, verily, been decreed in the Guarded Tablet. And when he determineth to leave his home, for the sake of the Cause of his Lord, let him put his whole trust in God, as the best provision for his journey, and array himself with the robe of virtue. Thus hath it been decreed by God, the Almighty, the All-Praised." The third necessity is character. "God hath prescribed unto every one the duty of teaching His Cause. Whoever ariseth to discharge this duty, must needs, ere he proclaimeth His Message, adorn himself with the ornament of an upright and praiseworthy character, so that his words may at-

tract the hearts of such as are receptive to his call. Without it, he can never hope to influence his hearers." Next we must have a kind approach. "Show forbearance and benevolence and love to one another. Should any one among you be incapable of grasping a certain truth, or be striving to comprehend it, show forth, when conversing with him, a spirit of extreme kindness and good will. Help him to see and recognize the truth, without esteeming yourself to be, in the least superior to him, or to be possessed of greater endowments." And last is love. "If he be kindled with the fire of His love, if he foregoeth all created things, the words he uttereth shall set on fire them that hear him. Verily, thy Lord is the Omniscient, the All-Informed. Happy is the man that hath heard Our voice, and answered Our call. He, in truth, is of them that shall be brought nigh unto Us."

This love is illustrated by one of the Persian traditions about Ios, the shepherd boy, who tended his flocks in the valleys and on the sloping hills of Persia. He was poor and simple and knew no life but the care of his sheep, but one love he had and one great longing—it was to behold the face of his King. He had never seen this One of whose greatness

and goodness he heard wonderful tales, and he felt that he would live content and die happy if he could but once behold His face. One day Ios heard that the King with his retinue would pass on the highroad not far from his pasture. Shaken with the intensity of his love he left everything and stationed himself on the road. At last the royal procession appeared, boys on horseback, soldiers and buglers glittering, gorgeous in the sunshine. Ios' eyes gazed past all this to the royal equipage slowly approaching; with flushed face and throbbing heart he watched for the face he had waited and longed for all his life. Seeing that the procession was stopped in its progress, the King inquired the cause and was informed that a poor shepherd boy stood in the way and begged to see him. The King commanded that the boy be brought, and Ios trembling with joy came to the side of the carriage, and gazed long and steadfastly on the face he adored. The King amazed at this ardent look said: "Who art thou?" "Ios, the shepherd boy, my King," he replied. "What dost thou seek from me?" "Oh my King," he said, "All my life I have longed for thee. The utmost desire of my heart has been to behold thy face. Now I am happy

and content, I can return to my humble life forever blest since I have beheld thee." The King was greatly touched and looking long and earnestly as the boy passed on his way. But the memory of Ios haunted him—such love he had not known. All those who surrounded him lived by his favors and bounty, but here was one who sought nothing, asked nothing—who could live and die on the memory of his face. Small wonder that the noble King made the simple peasant the most loved of all his courtiers. Such is the adoration of the soul who lives to praise his Lord.

The greatest act of praise is teaching. The courage to arise and teach is refreshed and sustained by these words of Bahá'u'lláh: "The whole duty of man in this Day is to attain that share of the flood of grace which God poureth forth for him. Let none, therefore consider the largeness or smallness of the receptacle. The portion of some might lie in the palm of a man's hand, the portion of others might fill a cup, and of others even a gallon measure." "God's grace is being poured out upon all men. Fill thy cup, and drink in His Name, the most Holy, the All-Praised".

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## SONG FOR A NEW DAY

SILVIA MARGOLIS

O, ask not whence this joy,  
 So resonant and clear—  
 It drowns the voice of anguish  
 And floods my heart with cheer;

Nor whence that temperate love  
 That ebbless flows in me,  
 Bearing me lightly, lightly,  
 As foam is borne by the sea.

O, Wonder not at all  
 My bubbling ecstasy  
 That like a fount of peace  
 Flows, immersing me;

I only know 'tis Dawn  
 And a New Day comes apace  
 With Love upon its Wings  
 And Joy upon its Face!



AMERICA cannot attain the spiritual triumph destined for it until it has successfully overcome the flagrant racial prejudice now existing within its boundaries. Prejudice against the Negro in some of the southern states has been carried into local laws even though the United States constitution declares equal rights for that race. This racial discrimination has been held over from pre-Civil War times and passed on to succeeding generations in spite of scientific enlightenment that human beings are alike in structure in all races.

Prejudice is man-made and not God-made. In America African Negroes were brought here as slaves to work on the great plantations of the South. Opportunities for schooling and independent wage earning were not offered, or open to them. This resulted in the fact that few were able to acquire education and from that grew the feeling that the Negro was intellectually inferior. The true facts were not acknowledged by the bulk of the people. Man developed this prejudice by ignoring the facts and by being unaware of the Law of God that there are no racial dif-

ferences in the creation of man.

Had the spiritual teachings of Christ been carried out as He had meant them, there would not have been this breach among the white people and the black people of this country. But in the institutions of most churches not much thought and certainly no concerted action was given to this growing racial prejudice.

In the Bahá'í community there is no racial discrimination; for not only is it a Bahá'í principle to teach the oneness of mankind, but also it is a Bahá'í ordinance to practice that oneness. In Shoghi Effendi's letter to the Bahá'ís of America, *The Advent of Divine Justice*, he states: "To discriminate against any race, on the ground of its being socially backward, politically immature, and numerically in a minority, is a flagrant violation of the spirit that animates the Faith of Bahá'u'lláh . . . Freedom from racial prejudice, in any of its forms, should, at such a time as this when an increasingly large section of the human race is falling a victim to its devastating ferocity, be adopted as the watchword of the entire body of the American believers, in whichever state

they reside, in whatever circles they move, whatever their age, traditions, tastes, and habits. It should be consistently demonstrated in every phase of their activity and life, whether in the Bahá'í community or outside it, in public or in private, formally as well as informally, individually as well as in their official capacity as organized groups, committees and Assemblies. It should be deliberately cultivated through the various and everyday opportunities, no matter how insignificant, that present themselves, whether in their homes, their business offices, their schools and colleges, their social parties and recreation grounds, their Bahá'í meetings, conferences, conventions, summer schools and Assemblies."

From both scientific teachings and spiritual laws we may deduce that whatever prejudice there is in the world has been made by man himself. Anthropologists tell us that there is only one human species and therefore all races of human beings must be of one family. No racial differences have ever caused the toes of the feet or the number and kinds of teeth to differ. Biologically all men are outfitted alike. Superficial differences like

skin color or texture of hair were developed by climatic environments, as also were body sizes and shapes of skulls. Because many generations of people lived in one part of the world, certain distinctive traits became more prominent and people were readily recognized as a part of that area from which they came. Modern science has proven that the structure of the human body is the same in all races and that the four types of human blood are to be found in all peoples of the world.

The Manifestations of God also have told us that mankind is one. They have provided the moral teachings so essential since man has the ability to choose the manner in which he behaves. We have the moral and scientific teachings in balance. They agree. It is essential that man recognize their agreement if he is to survive material and scientific progress. Racial unity is not a dream but part of God's creation and will be an eventual reality. We can choose His way and annul these differences of races for He has given us the pattern for a world society in which all men shall be active brothers.

—G. K. H.

# BAHA'I ADMINISTRATION

*Book Review*

HORACE HOLLEY

THROUGHOUT the history of civilization, the problem of authority was never satisfactorily solved until the Bahá'í Era created the connection between divine law and the social community. Men have confused authority with power, understanding neither the true nature of authority nor the function of power, with the result that civilization has been an interminable dispute between two opposite and irreconcilable views, and society has plunged from the tyranny of the few to the chaos of the many, enjoying only a few brief periods of repose when a temporary balance could be achieved between the two extremes. One can truly remark that the world has never seen an organic society but only experimental groupings which endured as long as the external pressures of nature and other human groups could sustain a prevailing outlook or creed or philosophy. Only the persistence of the family unit has assured the continuity of the race throughout its troubled and tragic career.

Revealed religion has successively reinvigorated the human spirit and supplied a pure vision of a spiritual and moral goal if not of social evolution. The early Christian community preserved the spirit of Christ's teaching to the individual, but Christendom produced no Christian civilization. The problem of linking together the

many local communities raised social issues for which no moral teachings existed to supply a principle of action. Arbitrary authority was therefore developed on the model of prior political experience. This arbitrary authority identified itself with notions of supreme social power which found expression in doctrines and in pressures colored less by the original teachings than by an institutional will to dominate and survive. Evangelical Christianity arose to restore the balance by asserting the opposite extreme: by opposing individual conscience to the claims of an authority and power composed of a mixture of imperial Rome and the gospel revealed in Palestine. The modern national state, unconsciously inspired by the social principle revealed by Muḥammad, but deprived of the continuity of divine guidance He had offered Islám in the person of the Imams, has been unable to create a balanced society of either the democratic or authoritarian type, but by enforcing a truce between opposed religious factions it has given the individual rights and opportunities which did not previously exist. The national state transformed feudalism into industrialism, but at that point became engulfed in interstate conflict.

The period from 1919 to 1939 put both church and state on trial for the last time. The period longed for peace but not as potently as it longed for the conditions which incubated the complete break between state and moral tradition, between church and

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*Bahá'í Administration* by Shoghi Effendi.  
Bahá'í Publishing committee, Wilmette,  
Illinois, Third edition, 1946.

the omnipotent power of God. The ancient formulas of authority and power came to fulfilment, proving to be destructive forces in human life. There is no reality in the claim that individual conscience rather than divine revelation is the way of guidance to society; and there is no reality in the claim that a multitude of human beings can manufacture an authority and endow it with spiritual sanction. Each extreme has an apparent validity through the need to oppose the other; but the validity exists as an argument and not as a creative social power.

In that same period the Bahá'í concepts of community began to be applied.

Our immediate source of reference is the volume entitled *Bahá'í Administration* consisting of the letters written by Shoghi Effendi as Guardian of the Bahá'í Faith from January 21, 1922 to July 17, 1932, to the Bahá'ís of America, to their National Spiritual Assembly, and, in one case, to the Bahá'ís of America, Great Britain, Germany, France, Switzerland, Italy, Japan and Australasia. The first edition, published in 1927, was later amplified to include the communications up to and including the lament at the passing of 'Abdu'l-Bahá's sister, Bahíyyih Khanúm, known as the Greatest Holy Leaf. In 1929 the Guardian initiated what appeared to be a second series of general communications which with his permission have since been published separately as *The World Order of Bahá'u'lláh*.

The introduction pointed out that: "The passing of 'Abdu'l-Bahá on November 28, 1921, created a problem of religious administration unpar-

alleled in the history of the world. Since the declaration of the Báb in 1844 there had come into being a community of faith containing representatives of every race, creed and class—hundreds of thousands of believers—united successively in devotion to the Báb, Bahá'u'lláh and 'Abdu'l-Bahá and now suddenly bereft of that spiritual leadership and inspiration which had so long served as the foundation of their unity, the unbreakable bond welding them into a new faith.

"The Bahá'í community, in fact, presented so complex a variety of types, conditions, races, nationalities, languages, classes and religious traditions that it might have been taken as a true cross section of humanity. The problem of maintaining these souls in unity of action as well as unity of belief—of continuing their spiritual continuity unimpaired through the obvious dangers of moral and physical disruption surrounding it on every side—exemplified, though on a comparatively small scale, the problem of unifying humanity itself." "Bahá'í administration is nothing less than a worldwide ethics, the special characteristic of which is to transform subjective faith into positive cooperative action."

On so modest a scale as to escape the attention of the nations and the faiths, the followers of Bahá'u'lláh in those few years underwent a transformation which has no equal in history. They had been members of one race; they became parts of the new humanity. They had been citizens or subjects of one state; they became world citizens. They had been born into a denominational religion which made faith a formula

and practice a mode of worship; and they became conscious that divine revelation is the action of omnipotence upon the whole of existence.

The student, even the avowed Bahá'í, may well ponder with astonishment how such a transformation took place.

The first requisite was that in the Will of 'Abdu'l-Bahá an authority was created within the spirit and area of the revelation itself. It did not arise by election of the community nor by agreement between struggling factions. The Master, 'Abdu'l-Bahá, passed out of sight, but His creation stood before the Bahá'ís, and the Bahá'ís accepted the authority and recognized the power as something conferred from God and not something claimed by man.

The second requisite was that an international body of Bahá'ís existed, firm in their faith and their knowledge, on whose willingness and capacity to respond the structure of world order could be laid. The new pattern for society could be traced through their mutual relationships; their obedience gave a social body to the creative idea. Beyond their conscious understanding to foresee, the sacrament of truth and social principle was upheld and drew them forward, step by step, until they stood on ground high enough to afford them a view of the new country to which they had been led.

The Bahá'í social pattern contains institutions endowed with specific functions and powers. These institutions have an elective membership, but neither the electors nor the elected define the institution. It has been created for them, and they must learn from its nature what they are ex-

pected to do. The elected are nine in number, and the functions and powers are of the institution and not of the person. They can only serve unitedly, and the union requires discussion and decision on a level where personality is unable to go. The institution stands steadfast, holding the standard to which persons must conform.

Between the different orders of institution there is harmony and creative interaction, because each has its orbit around the one universal center. The local area has its integrity but this is sustained not by self-sufficiency but through dependence upon the larger national area. Here is another integrity, another interdependence. The world area, whence comes the statement of justice and social principle on which humanity depends, is represented not only by an elective world institution but also by the Guardian in his office of chairman of that body connecting it with the spiritual element with which he has been endowed.

The man of pure faith can accept this new order because it emanates from the source of prayer and truth, and expresses the qualities of true ethics in action. The man of rational intelligence can accept it because the Bahá'í order creates world unity, endows peace with its necessary powers, preserves the integrity of the small and weak locality, and makes religion justify itself as the champion of human rights, lawgiver, and source of the virtues and qualities which give meaning to human life.

But Bahá'í administration is more than a pattern. It is likewise an agency for the transformation of individuals and social groups. It is a power,

descended to human experience, which no human agency can control.

How tenderly this consummation began! "At this early hour when the morning light is just breaking upon the Holy Land, whilst the gloom of the dear Master's bereavement is still hanging thick upon the hearts, I feel as if my soul turns in yearning love and full of hope to that great company of His loved ones across the seas, who now share with us all the agonies of His separation." (January 21, 1922) "How great is the need at this moment when the promised outpourings of His grace are ready to be extended to every soul, for us all to form a broad vision of the mission of the Cause to mankind, and to do all in our power to spread it throughout the world." "Hence the vital necessity of having a local Spiritual Assembly in every locality where the number of adult declared believers exceeds nine, and of making provision for the indirect election of a Body that shall adequately represent the interests of all the friends and Assemblies throughout the American continent." "So great is the importance of these Assemblies that once 'Abdu'l-Bahá after having Himself and in His own handwriting corrected the translation . . . directed him (the translator) in a Tablet to submit the above-named translation to the Spiritual Assembly of Cairo, that he may seek from them before publication their approval and consent." (March 5, 1922) "The importance, nay the absolute necessity of these local Assemblies is manifest when we realize that in the days to come they will evolve into the local House of Justice, and at present provide the firm

foundation on which the structure of the Master's Will is to be reared in future." (March 12, 1923)

The deterioration of worldly affairs was pointed out to the believers with an urgent reminder of their mission: "Let us pray to God that in these days of world-encircling gloom, when the dark forces of nature, of hate, rebellion, anarchy and reaction are threatening the very stability of human society, when the most precious fruits of civilization are undergoing severe and unparalleled tests, we may all realize, more profoundly than ever, that though but a mere handful amidst the seething masses of the world, we are in this day the chosen instruments of God's grace, that our mission is most urgent and vital to the fate of humanity, and, fortified by these sentiments, arise to achieve God's holy purpose for mankind." (November 14, 1923) "Humanity, torn with dissension and burning with hate, is crying at this hour for a fuller measure of that love which is born of God, that love which in the last resort will prove the one solvent of its incalculable difficulties and problems."

"And as we make an effort to demonstrate that love to the world may we also clear our minds of any lingering trace of unhappy misunderstandings that might obscure our clear conception of the exact purpose and methods of this new world order, so challenging and complex, yet so consummate and wise . . . The various Assemblies, local and national, constitute today the bedrock upon the strength of which the Universal House of Justice is in future to be firmly established and raised. Not until these function vigorously

and harmoniously can the hope for the termination of this period of transition be realized . . . Nothing short of the spirit of a true Bahá'í can hope to reconcile the principles of mercy and justice, of freedom and submission, of the sanctity of the right of the individual and of self-surrender, of vigilance, discretion and prudence on the one hand, and fellowship, candor, and courage on the other." (February 23, 1924)

The process of world transformation has not been completed. The National Assemblies are yet to be convened for the formation of the Bahá'í world body. Truth and ethical principle are still to be recognized as the law of nations and the foundation of economics. But in these letters the beginning is revealed, the light disclosed, the path made mani-

fest. The world can see an authority which is in essence entire obedience to God, and a power which is nothing else than the protector of man. The era of spiritual reality has dawned, and the world must increasingly reflect the condition of a heavenly realm.

With a prayer and a dedication this record concludes. In his lament uttered after the death of Bahíyyih Khanúm, the Guardian addressed to her spirit these words: "Whatever betide us, however distressing the vicissitudes which the nascent Faith of God may yet experience, we pledge ourselves, before the mercy-seat of thy glorious Father, to hand on, unimpaired and undivided, the glory of that tradition of which thou hast been its most brilliant exemplar." (July 17, 1932)

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The principle of the Oneness of Mankind—the pivot round which all the teachings of Bahá'u'lláh revolve—is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. Its appeal is not to be merely identified with a reawakening of the spirit of brotherhood and good-will among men, nor does it aim solely at the fostering of harmonious cooperation among individual peoples and nations. Its implications are deeper, its claims greater than any which the Prophets of old were allowed to advance. Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family.

—SHOCHI EFFENDI

# Pioneer Journey—Ecuador

VIRGINIA ORBISON

JOHN STEARNS left his own land, as have many others in their times and ours, to introduce the Cause of God in its renewed and amplified beauty where it was not before known. His mission was to tell the new pattern ordained by God for the age of destiny into which we are being thrust—ready or not. As a boy he must have had unconscious foreknowledge that his lot upon this earth was to be hard and full of pain. In unrelenting stoicism he used to sleep on the floor without covering so that he could go into the woods and not be concerned over lacking in comforts or even being lost. He was the uncompromising leader among his brothers and sisters, and his advice in all matters was always asked, even by his mother. They were resigned, then, and not surprised at his tearing up of all roots at home and starting a new life in a far-off city which straddles the Equator. Although not believers in the same Faith, they respected his unbending decision to carry out his mission.

On May 23, 1940, he arrived in the capital city, Quito. For a while he lived in a pension and taught English in the Instituto

Cultural in order to become acquainted with people. He was soon making plans to import machinery to start a candy-making business for his support. Candy in the European or North American style is a rarity in some South American countries, but much liked by its peoples. After many months of communication, finances and transportation, the Kandy Kitchen was established in a “modern” apartment. And here also, the first Bahá’í meetings were held.

A South American always asks a “gringo” (who can be nearly anyone not of the country—but mostly it applies to United States citizens) why he has come to the South. This is the cue for the Bahá’í pioneer to tell of the Cause, and it brings forth varying forms of response. Of course, in all of Ecuador, the Name of Bahá’u’lláh had probably never been said unless Martha Root had paused in the port of Guayaquil for a few hours and uttered the Greatest Name, while making her trip around the Americas about twenty-five years ago.

John, in his quiet reserved way, would invite the people he met to talk and to tea. Soon he



could call many of them strong friends. One evening a fervent and intelligent young man of Guayaquil came to hear from his lips the story of Bahá'u'lláh and the destiny towards which the world is so rapidly moving. Eduardo González López left the house only after a full night of discussion—a convinced believer in this new World Faith, although he did not enroll until a year had passed. John and “Les” passed many months of study, hard work and of bending all efforts for spreading the Faith. John spoke and “Les” interpreted, made translations, broadcast radio programs. It was a busy time and certainly not without its dissonances. The radio programs were broadcast for about a year. “Words and Music” and “Bahá’í Echoes” were made into booklets and distributed as far afield as the broadcasts themselves.

Soon John and “Les” saw many persons rally to this new Cause. Some left Quito to go to other parts, or out of the country, so there were never enough in one place to form a Spiritual Assembly. During this time some Bahá’í travelers had stopped in Quito—always a heart-warming event! Among these had been Eleanor Adler on her way to Bolivia, Marcia Steward to Chile,

Mr. and Mrs. Raffi Motteheddeh who greatly helped and encouraged John, Philip Sprague, and Mrs. Mary Barton, also Etta Mae Lawrence on her way to be the pioneer for Argentina.

In October 1943 John discovered that the pain he had tried to ignore for so long was a serious illness. Two months later he made a long, painful land trip to Lima for treatment at the Hospital de Radium Therapia, leaving his business with Bahá’í friends as he would never admit the thought of not recovering. Eve Nicklin, pioneer to Peru, helped him and tried to comfort him. He endured all pain and the torturing treatments almost without comment. After a cable from the Guardian whose prayers had been asked for, John had a period of seemingly regained health. Some of this time he spent with Raymond Betts, American business man in Lima, lying in the desert sun by an intensely blue pool with not a trace of vegetation anywhere. Hundreds of years before the subjects of the Inca had bathed there. Here was discussed the Faith of Bahá'u'lláh, although Mr. Betts had heard of it from Eve Nicklin and Flora Hottes. Later, on April 21, Mr. and Mrs. Betts became members of the first Spiritual Assembly to be formed in

Peru. Shortly after this, John knew that he must have another operation, which he bore, and was watched over by Irma and Ray Betts who took him into their home. He lasted a short time only. He seemed to make himself endure until the return of Ray who had gone away on a long trip. Then, in a hospital on November 7, 1944, he died. Eve, Irma and another friend were with him on that afternoon.

The beloved Guardian wrote: "The radiant and selfless services of dear John Stearns will not be forgotten, and the country is indeed blessed where a pioneer not only taught but remained and died while still loving and glorifying his Faith."

The believers in Ecuador left by John became scattered. Help there was needed and this task fell to my lot. In Lima, during the months from January to September he had sometimes told me of his work in that land. Two months' interval was spent in Bolivia where my instructions were received to proceed to Quito, Ecuador, in place of Artemus Lamb who was not able to stop there on his way to his mission in Chile.

It took only five hours flight from Lima to reach Guayaquil—port town—where priority in war-time made a stop-over neces-

sary. While awaiting decisions in this matter, a conversation began with a delightful Chilean woman who was on her way to New York. We found that we had met before in Santiago de Chile at the home of one of her relatives. Her brother and his family had been one of my first friends. His satirical political paper "Topaze" had made him famous as well as his production of several motion picture productions. Jorge Délano was later to be invited to the United States by its President, who was also one of his distant cousins. Señora Délano de Sierra had recently returned from a stay in Punta Arenas, Magallanes, the world's southernmost city, where she had met Marcia Steward, pioneer to Chile, and had become most interested in the Cause. Argentina was also the scene of her meeting with many believers.

That night in my hotel, Eduardo Gonzáles and Emilio Minervini, two of the faithful ones of Guayaquil (young Jorge Sarco was the third), came to see me. But early next morning the trip towards Quito was resumed. Rivers, jungles, tropical flowering trees, higher and higher—past the great volcanos—Chimborazo and Cotopaxi, past a wooded shelved table-land which was enchantment, and into the neighbor-

ing valley where is situated one of the precious cities of the Andes—Quito.

Just as surely as the world of the Incas, from Quito to Tiahuanaco was stripped and wrecked, so in our time we see the mighty convulsion—only on a world-wide scale. The old values are being swept aside in Ecuador, in South America, and indeed all over the world. It is the Bahá'í who proclaims the source of the Impulse which is revolutionizing mankind's ordered life—this in his small but ever-widening orbit. His soul-shaking duty is to bring orientation to the participants in this upheaval. His duty is to set in motion the actual knowledge of the meaning of the pushing down and ruthless change which disturbs people in our time. The World Plan brought by Bahá'u'lláh clarifies and gives direction to this process.

Quito, now, was to see an attempt at the continuance of John's labor. Only three believers remained. However, activity for me was rudely curtained by prolonged and persistent neuritis. Change of living quarters and medical aid did not help. On the night of Christmas, unsleepingly pondering why such obstacles should be presented when a Spiritual Assembly was the intense hope for April, it occurred to me

that perhaps Guayaquil was the destined spot. Air passage was obtained the next day, but only a moment's delay would have meant a month of waiting. Seventeen to twenty-four hours on an Ecuadorian train was unthinkable, with its midnight dark ride across the River Guayas on the antiquated boat "Guayaquil"—perhaps ending in a spectacularly beautiful trek through jungles, and wading over washouts on the way—this being the beginning of the rainy season. Young Chico who had served me well helped me to pack, or rather to throw things into my case and the books into a carton which fell apart upon being taken off the plane. About an hour after leaving Quito I was on my way to a comfortable bed in the Gran Hotel, Guayaquil. The tropical heat thawed out the pain in two weeks. Through "Les" Gonzáles I became established in a comfortable guest house run by his aunt and a fine English woman. Here also we were able to hold the first real Bahá'í meetings in Guayaquil—the upper room fixed with seats, desk, table, lamp, ferns and flowers and—most important—Bahá'í books and pictures. In Guayaquil "Les" had gathered two other faithful ones who had come from Quito. "Les" had been the delegate from Ecuador

to the Bahá'í Centenary held in Wilmette at the Bahá'í House of Worship in May and also the meeting for the Latin-Americans in July of 1944. His attendance at Bahá'í Summer School and Convention had greatly inspired and informed him. He, it was, who had kept alive the Faith in Guayaquil.

From January to April we worked together, the four of us—gradually adding others. One more came from Quito. Another “cool” believer came alive. Friends were met and brought to the gatherings held regularly. The date of April 21st crept nearer and the tension which Eve and I had experienced in Lima the year before was repeated. A young medical student who came to exercise his scientific learning at the Bahá'ís' expense, left with fervent expressions of conviction of Bahá'í truths. He soon declared his intentions but insisted that he would examine thoroughly, so as to be sure of his action. Suddenly he and another serious and fine young man, who had felt himself not worthy, begged to be accepted. April 8th came bringing Haig Kevorkian from Buenos Aires. He was to be the pioneer in Guayaquil, and arrived only after lengthy travel. April 17th found us needing one more, as neither Haig nor I was eligible

to be on the Spiritual Assembly, as neither one had a permanent residence visa. The person nearest to joining us was a lovely Norwegian exile, who had a beauty shop. That very day Else Jorgensen asked that she might enroll!

So, in the upper room, surrounded by our Bahá'í books, pictures and many flowers, in the hot breeze of the electric fan—each in his “best” and with happy smiles—the first Spiritual Assembly of Ecuador was formed. The memory of John Stearns was very strong with us as we all felt that he was happy at last over the flowering of his devoted and selfless labors in that land.

On May 17, 1945 was the date of my reluctant farewell to Guayaquil. This new Bahá'í Community seemed especially remarkable as it consisted of very young people. Five men of unusual attractiveness and capacity, all under twenty-five, one of thirty-two, and two women but a few years older. Haig Kevorkian, whose family came to Argentina as pioneers with the Guardian's own counsel, stayed with them to help them develop and strengthen their Assembly. The declared aim of these young people was to form a nucleus, ever-growing, of an inviting example of living, to their compatriots in Ecuador.

## WITH OUR READERS

**“WORLD Peace Through World Religion”** is the address given by Helen Bishop at the public meeting at Wilmette at the time of the 1946 convention. Her theme cannot be emphasized too often for the world at large does not yet heed. Mrs. Bishop’s treatment of her subject is impressive and those who heard her will be glad to have her address in print. Those who did not hear it will be grateful for this opportunity to read it.

Mrs. Bishop is constantly active in teaching the Bahá’í Faith and has traveled and taught in Mexico and European countries as well as our own. For some time she headed the Bahá’í International Bureau in Geneva, Switzerland. Our readers will remember other of her contributions to *World Order*. The most recent of these was “The Oneness of Religion” in our July, 1944, issue. The thesis which Mrs. Bishop wrote when she obtained her bachelor’s degree from Reed College, Oregon, was a study of the laws of Bahá’u’lláh for a world civilization. Parts of this were printed in the Bahá’í Magazine in 1934. Her home is in Pasadena.

Our constant readers feel acquainted with Garreta Busey, who contributes “A Fresh Stream of Wisdom” to this issue, since she was one of our editors for several years and has contributed articles and poems besides her editorials. At present she is chairman of the committee which edits *Bahá’í News* and is active in Bahá’í work in her home city, Ur-

bana, Illinois. In civilian life Dr. Busey is Associate Professor of English in the University of Illinois.

Can we change our minds? In his “Chasing a Hobgoblin” Duart Brown asks us to understand that even in religion it is necessary to have an open mind. Since Mr. Brown accepted the Bahá’í Faith about two years ago he has contributed several articles and poems to *World Order*. His “Anatomy of Prejudice” was in our January issue. Mr. Brown gives his address as Los Altos, California.

Mr. Brown writes in regard to his civilian life: “I am at present attending Stanford University as a graduate student in biology. At the same time I am running a small business called ‘The Naturegraph Company’. Naturegraphs are loose leaf pages containing pictures, distribution maps and descriptions of birds, insects, butterflies, etc. found in the United States. They are used mainly in schools, but also by many people interested in wild life. In my spare time from these two jobs I am writing. The book I have just done a final revision on is called *The Amateur Naturalist’s Handbook*, and is being published by Little, Brown & Company. Then I am working on a school reader for the American Adventure Series, which I hope to finish sometime in the spring. I became a Bahá’í in January, 1945, being introduced to the Faith by Mrs. Shirley Ward, who is at present pioneering in Buenos Aires. . . . I very soon knew that the Faith had what I need-

ed to fill a spiritual void left within me by a scientific education that made acceptance of the ordinary Christian Church well nigh impossible."

"Arise and Teach" is the first contribution from Hazel McCurdy of Lima, Ohio. Mrs. McCurdy is a member of the Ohio and West Pennsylvania Regional Teaching Committee and of the Lima Spiritual Assembly and is actively engaged in teaching the Faith. As a civilian she with another Bahá'í conducts a private kindergarten.

Gertrude Henning represents the editors on the editorial pages this month on the subject, "Racial Unity".

The review of *Bahá'í Administration* is another in our series of reviews of Bahá'í books. Mr. Holley is secretary of the Bahá'í National Assembly and one of the editors of *World Order*.

The name of Virginia Orbison is familiar, too, to readers of *World Order* and they will welcome another in her series of sketches telling of her pioneer journeys to Latin American countries and her experiences in teaching the Bahá'í Faith. Other contributions in this series have been: *Pioneer Journeys to Chile*, to *Paraguay*, to *Bolivia*, to *Peru*. This last named appeared in our January number. At last accounts Miss Orbison was in Sao Paulo and we understand she intends to go to Portugal soon.

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Our readers will be interested in the announcement sent us by The National Conference of Christians and Jews that the 14th annual ob-

servance of Brotherhood Week comes this month, February 16-23. The special theme is Brotherhood-Pattern for Peace. Bahá'ís may wish to join in the educational programs carried out by many groups during that week. This is one of the organizations which are carrying out one of the basic principles of Bahá'u'lláh, the Oneness of Mankind. Step by step this spirit of oneness is being cultivated in many ways and by many groups.

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As there are organizations which are working for the Bahá'í principle of the Oneness of Mankind so there are magazines. One of these is *Asia and the Americas*. The article entitled "The Great Experiment of Miscegenation" in the November number of this magazine is of definite interest to Bahá'ís. It is an interesting and informing treatment of the policy of interracial marriages in Brazil which has kept the country largely free from racial prejudice. The author relates two incidents which are typical, he says, "of the violent reaction which any outright act of discrimination provokes in Brazilians." The author does not claim that there is never any racial discrimination in Brazil. He believes, however, when any discrimination is shown it is in reality class rather than racial discrimination and says that "it can truthfully be said that there is less of it than in any other country in the world" and that "any outspoken act or statement denoting racial prejudice . . . is a betrayal of every ideal for which the nation stands." The author of this article is Dr. Hernane Tavares de Sa. He has recently been

on a lecture tour in the United States.

The same issue of this magazine carries a chapter from the new book, *The Chrysanthemum and the Sword* by Ruth Benedict, which helps us to understand some characteristics of the Japanese. The stated purpose of *Asia and the Americas* is "to help create better understanding and good feeling between the peoples of the East and the peoples of the Americas."

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One of our readers tells a little incident which illustrates one of the many channels through which men have for centuries been building up customs and ideas which make for separateness instead of oneness; and shows that even folklore and games which definitely have a common origin may develop a spirit of separateness. She writes: "When I was up on a hill in the golf course of an African town, which ten years earlier had been a frontier post, the English children were playing what my cousin and I knew as 'London Bridge is falling down'. Joining in the game I began to sing, without thinking, the words with which I was familiar. The governess raised her eyebrows and laughed just as I realized my mistake and said I would explain later. It was the same tune and game but the words began, 'Oranges and Lemons', and continued, 'I owe you five farthings, when shall I pay them?' The advice not to use old bottles for new wine had not been followed. But in this case the governess and I soon came to an understanding. . . . If the world could only meet as we did on that

African hill and sing the same song letting bygones be bygones it would discover more and more oneness."

The Cause of Bahá'u'lláh is too big to be contained in this small magazine, but each month *World Order* carries articles, quotations and verses, each of which makes clear some phase of the teachings of Bahá'u'lláh and carries the recreative spirit of the New Day.

We are glad to know in what ways you find *World Order* useful or how we might make it more useful. One of our California readers was especially delighted with the September issue and sent \$1.50 asking for as many copies as that would buy. She said that the article "How the Bahá'í Has Found True Faith" by Miss Edna True answered all her questions about Christ and she wished the copies for "missionary work". The article, she says "was a marvelous answer to my complete understanding of the 'Christ' problem."

Another subscriber writes with his renewal: "I hope Bahá'ís generally are taking full advantage of this teaching medium of their monthly magazine, which (apart from the Temple in another way) is a strong and friendly informant bringing new light and hope to all races and peoples."

From another California reader comes this word with her renewal subscription for *World Order*: "Cannot get along without it. It surely is one of our best teachers."

—THE EDITORS.

# WORLD ORDER

The Bahá'í Magazine

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## The Coming of the Beloved

MARZIEH GAIL

THERE is a poem by Vachel Lindsay called "The Chinese Nightingale." It has a refrain that says "spring came on forever." That is a lovely line—spring came on forever. It expresses the season—its lack of finality and its recurrence.

Emerson says something like it in his famous address to the senior class of the Harvard Divinity School, which he gave in 1838. He speaks of "the never-broken silence with which the old bounty goes forward. . . ."

Spring comes on and the old bounty goes forward. Men seem to have forgotten this. They have lost hope—they are milling around in the shadow of the atomic bomb and they have forgotten the bounty and the yearly rebirth of hope.

About 2,000 years ago this Easter day Mary Magdalen had bought spices to anoint the body of Jesus the Christ. She went to the sepulchre in the garden and found it empty. The linen that had wrapped Him lay in the

tomb, and the cloth that had bound His head—but His body was gone—and all these 2,000 years we have not known where it was laid to rest.

The Bahá'í Faith teaches that the resurrection is a symbolic, not a literal truth: "The resurrections of the Divine Manifestations are not of the body." The Bible tells us that Jesus said He came from heaven—although all knew He was born of Mary. Obviously, "heaven" has a spiritual significance. Just so, His "disappearance under the earth for three days has an inner significance, and is not an outward fact." "In the same way, His resurrection . . . is also symbolical; it is a spiritual and divine fact, and not material. . . ." "Beside these explanations, it has been established . . . by science that the visible heaven is a limitless area, void and empty, where innumerable stars and planets revolve."

The meaning, 'Abdu'l-Bahá says, is that at His crucifixion His cause was like a lifeless



body; the believers were troubled and agitated; then after three days they became steadfast, began to arise and serve—and the reality of Christ became resplendent. “. . . science and the intelligence affirm it.”

That dawn in the garden was the beginning of hope. From then on the theme of the disciples was not death, but life. And now, our theme is no longer death, but life. We have seen enough death.

This is the day when, to borrow a phrase from Thomas Mann, the Beloved has returned. The life of the spirit has been reintroduced into human affairs. The Prophet of God has come again. He is called in Bahá'í terminology “the supreme embodiment of all that is lovable.”

The Persian writer Sa'id compares the coming of the Beloved to the sunrise. He says: “I remember one night that my beloved entered the door and I leapt up so quick that my sleeve caught the lamp and put it out. He sat down and began to chide me, saying, Why did you quench the lamp when you saw me? I said, ‘Because I thought the sun had risen’.”

People often ask for the Bahá'í teachings on what is heaven. Bahá'u'lláh says: “O Son of Being! Thy Paradise is My love; thy heavenly home, re-

union with Me. Enter therein and tarry not.” ‘Abdu'l-Bahá's favorite Christian hymn was “Nearer my God, to Thee.” He tells us that nearness is likeness—it is to be characterized with the characteristics of God, and we find them in the Divine Manifestations. World peace must be founded on these facts.

Today is the Bahá'í Festival of Ridván. Ridván may be translated as “the paradise of the good pleasure of God.” On this day in 1863 Bahá'u'lláh proclaimed His mission—in a garden of Baghdád, called by Bahá'ís the garden of Ridván.

Baghdád is a city of brown rivers and domes and palm trees. The garden of Ridván is a hospital now. It is shadowy and cool, and all day long there you hear doves—thousands of doves.

Bahá'u'lláh was a nobleman, exiled from Persia—and shortly prior to His Declaration He began to give forth—reveal—remarkable teachings. His companions knew that some great thing was about to happen. The historian says that “Many a night would [His amanuensis] gather them together in His room, light numerous camphorated candles, and chant aloud to them the newly revealed odes and tablets in his possession. Wholly oblivious of this . . . world, completely im-

mersed in the realms of the spirit, forgetful of the necessity for food, sleep or drink, they would suddenly discover that night had become day, and that the sun was approaching its zenith."

This process of revelation is the gift only of the Prophet of God. It is different in kind from poetic inspiration and from academic and other types of thinking. It is the great contribution of the Bahá'í Faith to present-day problems—the supplementing of human thought with the thought of a Prophet of God. The writings of Bahá'u'lláh are available and you can study them and evaluate what this means.

And so this Easter coincides with another scene in another garden—also in the East, for all religions come from the East—but this time the garden was in Baghdád. It was during the season of roses. Visitors came to Bahá'u'lláh from all over Baghdád to say good-by to Him—for He was about to be exiled again. And early in the mornings, the gardeners would pick the roses and pile them in the center of Bahá'u'lláh's tent — and He would give them to various of His followers to take to His Arab and Persian friends in the city. This custom is still followed in Haifa; I have seen the Guardian of the Faith give flowers or handfuls of

petals from the holy shrines on Mount Carmel, to the friends.

This "Most Great Festival" took place during the twelve days prior to Bahá'u'lláh's being exiled out of Baghdád. During those nights the moon was growing toward the full, and the nightingales were so loud that as He walked up and down the flower-bordered paths in the moonlight, only those followers who were near Him could distinctly hear His voice.

There is a remarkable Tablet about the Festival of Ridván—it is in the *Gleanings*. In it the Prophet or Manifestation of God is referred to as the Pen—because He is moved by the Holy Spirit (if this terminology is too theological for you, say He is moved by the tremendous power which stirs the Prophet of God), and writes as He is irresistibly moved to write. It is in part a colloquy between the Spirit and Bahá'u'lláh. It begins: "The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching. Bestir thyself, and magnify, before the entire creation, the name of God, and celebrate His praise, in such wise that all created things may be regenerated and made new . . . This is the Day whereon naught can be seen except the splendors

of the Light that shine from the face of Thy Lord, the Gracious, the Most Bountiful . . ." And later the Pen halts, and this colloquy occurs:

"We have heard the voice of thy pleading, O Pen, and excuse thy silence. What is it that hath so sorely bewildered thee?" And the Pen answers—"The inebriation of Thy presence, O Well-Beloved of all worlds, hath seized and possessed me."

The mystics would understand this: St. Theresa and John of the Cross and Rûmî and 'Attâr. This love is something that the mystics understand. It was St. Theresa who wrote: "Let mine eyes see Thee, sweet Jesus of Nazareth, Let mine eyes see Thee, and then see death."

A week or so ago in the *Saturday Review of Literature* Elmer Davis brought out a now famous article called "No World, if Necessary." It is a discussion of the book *One World or None*, described as a report to the public on the full meaning of the atomic bomb. This book is a collection of articles on the bomb and its implications, by American atomic scientists.

Elmer Davis emphasizes that the scientists state the problem but offer no solution—and he ends, "Has it occurred to them that if their one world turned out

to be totalitarian and obscurantist [I looked up this word and it apparently means 'striving to prevent enlightenment'] we might better have no world at all?"

Davis sees the need for a world language—which is one of the principles of our Faith. He also wants a world armed force, as the Bahá'ís do—this would be the most advanced army the world has ever known, serving the entire planet somewhat as a fire department puts out fires in a town. Davis says, I think very acutely, that the thirteen original states which federated had a common background as to institutions, traditions and thought.

It is precisely the function of the Bahá'í Faith to supply humanity with this common background. The Bahá'ís all have it, in the seventy-eight countries where the Faith has penetrated. To me it is miraculous that already a Persian peasant in a mountain village and a San Francisco matron walking down Post Street for instance, should have one and the same goal.

When I saw the representatives of the different nations together at the first United Nations Conference, they were many people, and they stayed many. Next week, when I hope to attend the Bahá'í Convention here, I shall

see many different people who have become one.

How the unification of the human race has already been accomplished by Bahá'u'lláh is something for you to investigate. The world plan of Bahá'u'lláh is set forth in two short pages, in a wonderful statement by the Guardian of the Faith—called *A Pattern for Future Society*. There is nothing vague about the Bahá'í world of tomorrow. Although only the future can develop the infinitely varied and complex picture, we know the general outlines as Bahá'u'lláh taught them to us in the second half of the 19th century.

The oneness of religions will be a vital factor in this world unification. Because it is not generally known in America that to be a Muslim you have to believe in both the Old Testament Prophets and Jesus, Whom the Muslims call The Spirit of God—Rúhu'lláh—I shall quote this statement of the Muḥammadan belief from Qur'án II: 130: "Say ye: We believe in God, and that which hath been sent down to us, and that which hath been sent down to Abraham and Ismael and Isaac and Jacob and the tribes: and that which hath been given to Moses and to Jesus, and that which was given to the prophets from their Lord. No dif-

ference do we make between any of them: and to God are we resigned." And to show the harmony between Jew and Muslim, there is this, from Qur'án 16: 121, 124: "Verily, Abraham was a leader in religion. . . . We have moreover revealed to Thee that Thou follow the religion of Abraham, the sound in faith." Whenever people work to separate faiths, to revive old hatreds and further antagonisms, we should work to demonstrate their oneness.

The Bahá'í civilization is based on the fact that once again a Manifestation of God has appeared among men. It is through approaching Bahá'u'lláh that we have all become unified—however diversified we were before.

Our loyalty is to something beyond the horizons of this world—it is to something not ourselves that makes for righteousness, as Matthew Arnold says.

The fanatical Persians who opposed Bahá'u'lláh thought He attracted people through magic or through a substance which He mixed with the tea He served to His guests. But we whose eyes have never seen Him, for He died an Exile and Prisoner near 'Akká in 1892—know that the magic was not in the tea.

In His Tablet to the Pope Pius IX, Bahá'u'lláh says: "The

Word which the Son concealed is made manifest. It hath been sent down in the form of a human temple in this day. Blessed be the Lord Who is the Father! He, verily, is come unto the nations in His most great majesty . . . My body longeth for the cross, and Mine head waiteth the thrust of the spear, in the path of the All-Merciful, that the world may be purged from its transgressions."

It is very difficult to tell about the Bahá'í Faith; the teachings are so rich, so vast. Bahá'u'lláh wrote a hundred volumes—and there are also the writings of the Báb, 'Abdu'l-Bahá, and Shoghi

Effendi. It is hard to tell anything adequate of all this. It is like the Persian story of the holy man or mystic who was sitting under a tree, lost in meditation. His disciples sat around him, and when he returned to himself, they asked: Out of that garden whence you have come, what gift did you bring us? He said: "I had in mind when I should come to the rose-tree, to hold out my skirt and fill it with flowers as a gift to the friends. But when I reached there, the scent of the roses so ravished my senses that my robe fell away from my hands."

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Inasmuch as human interpretations and blind imitations differ widely, religious strife and disagreement have risen among mankind, the light of true religion has been extinguished and the unity of the world of humanity destroyed. The Prophets of God voiced the spirit of unity and agreement. They have been the founders of divine reality. Therefore if the nations of the world foresake imitations and investigate the reality underlying the revealed Word of God they will agree and become reconciled. For reality is one and not multiple.

The nations and religions are steeped in blind and bigoted imitations. A man is a Jew because his father was a Jew. The Muhammadan follows implicitly the footsteps of his ancestors in belief and observance. The Buddhist is true to his heredity as a Buddhist. That is to say they profess religious belief blindly and without investigation, making unity and agreement impossible. It is evident therefore that this condition will not be remedied without a reformation in the world of religion.

—'ABDU'L-BAHÁ

# Institutions for Peace

DOROTHY BAKER

I FEEL it an unspeakably great honor to be in the Nation's capital and to have the pleasure of adding my few words to such a great subject, because we stand in the Nation's nerve center here and I am aware that that nerve center was ordained by God to accomplish magnificent things for the world in this time.

I am aware, too, that I stand in a city that was visited in 1912 by the greatest teacher that the Faith of Bahá'u'lláh has ever known or will ever know, 'Abdu'l-Bahá, the noble and illustrious son of Bahá'u'lláh Himself.

He was on one occasion invited to visit the home of Mr. Alexander Graham Bell, and at that function, attended by perhaps three hundred of the most illustrious of Washington, 'Abdu'l-Bahá found himself seated between Mr. Bell and his charming wife, who labored under the great drawback and hindrance of inability to hear. Mr. Bell explained to the Master teacher of the World Faith that his lovely wife had been in this deprived condition for many years and yet

had maintained that same radiant spirit, and he confessed that it had been his original purpose not to find an instrument by which the world might hear, but rather an instrument by which his loved one might hear.

'Abdu'l-Bahá, in His gracious way, remarked that so had the searching alchemists found modern medicine and so had the explorers searching for the rich Indies discovered America, and then He said, "My calamity is my providence. Outwardly it is fire and vengeance; inwardly it is light and mercy."

I have thought of that during the great war. The world, passing through a veritable crucible of torture, will yet find in that great school of experience that lesson that is the true peace, and America, in sharing that cup of suffering, find her true leadership.

What is the peace we are seeking? Here we find a man who would like to have a peace that is kind to an enemy, though perhaps unrealistic in solving the problem of aggression. There we find one who is interested in a harsh peace destined to thwart the best interests of the human race and to be an irritant for an-

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Address delivered at Bahá'í meeting held in Hall of Nations, Washington Hotel, Washington, D. C., December 5, 1945.

other war. Again we have the man who is interested in a peace that is good for his special type of business, and again one who is interested in a peace that will make of his nation a world power. But I am going to ask you to look at the question of peace in the light of a growing civilization, as envisaged by Bahá'u'lláh.

Mr. H. G. Wells once wisely remarked that you could no more build the unity of the world out of unorganized aspiration than you could make an engine out of steam. Now there are two types of world institutions that must grow and flourish together for peace; one is political, the other religious.

During His days in Washington 'Abdu'l-Bahá said to one of America's great leaders, "You can best serve your country if you strive in your capacity as a citizen of the world to assist in the eventual application of the principle of federalism underlying the government of your own country to the relationships now existing between the peoples and nations of the world." The first institution for peace, then, must be an actual federation of the nations.

I often think back to a little incident that amused me very much. At one time the National

Assembly of the Bahá'í friends of North America gathered in Toronto to speak on a program for peace, and to their consternation they discovered great headlines announcing on that very day England's declaration of a state of war. But the King Edward Hotel filled its ballroom. The people had come to hear the story of the program for peace according to Bahá'u'lláh.

After the program there was much scurrying to and fro in the hotel, for long tables had been arranged in the foyer for the mobilization of troops. Among the scurrying ones were the young men who ran the elevators. They were charming young people, much attracted by the majors and colonels who were seated at the tables. About the third morning I found myself alone in the elevators with one of the young men. He stopped the elevator between the fourth and fifth floors and turned to me, saying, "My friends will take care of the calls, and they wish me to ask you some questions about the Bahá'í Peace Program. We are very much interested in the program and as we do not yet understand the war or what is to come after it, we felt that the Bahá'ís could help us. First, my friends wish to know whether

you would advise us to mobilize."

"That lies between you and God and the Canadian Government," I replied, "but you must know the directions in which you are moving. If you wish to move forward you must move toward a federated world."

"We have been reading about this," he said, "but please tell me why you think it will work."

"Why does Quebec never march against Ontario?"

"The Government at Ottawa would not permit it," he replied, concluding, "Of course, the same protection exists between the states and in Australia and South Africa."

"You must also work to overcome race prejudice, religious prejudice, economic injustice, and class distinctions. A federated world inspired by a great revelation from God can alone achieve true unity."

Bahá'u'lláh, before San Francisco, before Tíhrán, before the League of Nations, before the first Hague Conference, in exile at the hands of the Turkish regime of His time, took His pen and wrote His now famous Tablets to the Kings, depicting such a peace, describing its spirit, and stating its form.

He envisioned the world as a commonwealth, a commonwealth

of nations without right of secession.

Second, He recognized the common necessity of legislation, to be enacted by elected representatives of every nation, its laws sufficing to hold together the people, equalize and make more stable world trade, protect the interests of the individual, control the gross accumulation of wealth on the one hand and mass poverty on the other; in short, to tap the resources of the planet and regularize their distribution.

Third, there must be a court whose final and compulsory verdict in any and all disputes must be accepted by all nations.

Fourth, there must be a world executive backed by an international force—for we can no more suggest a world commonwealth without policing than we can consider the city of Washington without policing.

Fifth, a world capital will be the nerve center of the planet. A swift system of inter-communication, moving outward from the world capital will provide an unimpeded propaganda for peace and justice. A world calendar, script, currency, and a common language will be chosen, and a freed press, no longer manipulated by vested interests, public or private, will educate the



world in all matters of public interest.

Such a world commonwealth must stabilize and universalize true education. There should be no dark continent. Such a commonwealth must rid the earth of race prejudice and minority suppressions. Such a world commonwealth must be prepared to liberate religion from persecution. God direct it!

But now we are coming to a field that is a little more elusive; the field of religion. Can there be in this field, also, an institution for peace? The question naturally arises, what structure? Can it preserve the recognition of the universal Father, God, unite the basic truth of the ages, bring the very essence of peace, and never forget its true goals?

Religion is equipped and empowered to do all this. All of the powers of the earth, leagued against true religion, cannot deflect it from its goals. All of the powers of ancient Rome were impotent against the rising tide of Judaism and later, Christendom. Can religion again prove its power to withstand its opposers and build a world?

A young woman whose forbears were born in Persia returned to the land of her fathers and visited the palace of the former Sháh of Persia, whose reign

had witnessed more than twenty thousand Bahá'í martyrdoms. She recalled the warning words of Bahá'u'lláh: "The generations that are gone before you, whither are they fled? And those 'round whom have circled the fairest and loveliest of the land, where now are they?" She looked in wonder at the creaking hinges, vacant stairs and empty doors and windows of the palace, at the aged vines falling on the trellises, at the once beautiful blue tiled pool, cracked and strange in the heat of a glaring sun. Where was the beauty of the garden into which a once powerful monarch had poured his wealth? Gone, as if it had never been! A political enemy had ruthlessly uprooted that fleeting power. But the Faith he had persecuted, what of that? The Faith that he had persecuted had assumed the form of a world community that flowed like tributaries of pure water through seventy-eight countries, seventy-eight stateways, obedient to every Government that it touched, blessing the life of the people. The young Faith, strong and hardy, though obscure in numbers, had outlived its tormenters.

No, the very root and structure of world religion must become the institution for peace. Bahá'u'lláh said, "That which the

Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician."

Bahá'u'lláh gave to the world a Book of Laws, providing for marriage and divorce, a new system of taxation, inheritance, and treatment of criminals; denouncing those social and spiritual corruptions to which we have become all too accustomed; and enjoining upon men the fragrance of cleanliness, courtesy, justice and kindly living. In the Law is the healing and harmony of the whole world. Here is no idle philosophy, but a growing community living according to its God-inspired Laws. Surely this cannot be confused with the modern trend to unorganized aspirations, beginning and ending in words.

The Bahá'í World Community is a spiritual commonwealth with law and leadership. It too has its capital, its nerve center, its chief executive. After the passing of Bahá'u'lláh the leadership of the young community was entrusted to 'Abdu'l-Bahá, the illustrious son of Bahá'u'lláh Himself, and

he in turn gave it into the hands of the first Guardian, his own grandson, Shoghi Effendi. The spiritual leadership, established originally by Bahá'u'lláh in His book of laws, provides the right to interpret His truth and produces a more profound unity than any political structure the political world can conceive. Moreover, the spiritual genius of a prophet of God goes on in the generations that live after Him.

This commonwealth is self-governing, and completely free from party or factional domination. Democratic elections are held annually for the selection of Houses of Justice, or Assemblies. The Assemblies, from local to international Bahá'í life, have final power in the direction of community affairs. All races, classes, and religious backgrounds freely intermingle.

The World Community of Bahá'u'lláh is an actual and organic unity, a community which in India can live above the untouchable line, which in Germany can live above the Jewish question, which in England can live above the class question, which in the Holy Land can live above the religious differences, and which in this great America can live above our racial differences. Here is a spiritual com-

monwealth so democratic in its influence, so God-guided in its goals, that Alfred Martin wrote this statement regarding it: "Who shall say but that just as the little company of the Mayflower landing on Plymouth Rock proved to be the small beginning of a mighty nation, the ideal germ of a democracy which if true to its principle may yet overspread the habitable globe, so the little company of Bahá'ís exiled from their Persian home may yet prove to be the small beginning of the world-wide movement, the ideal germ of democracy in religion, the universal church of mankind."

The voice of religion and the voice of world federation will unite, for they are expressions of one growing reality; they are the Will of God. The forces of life in the world religion are the forces of life in the new world state. As they come together somewhere in our distant future, with no liberties lost and with all rights preserved, then we will see through the eyes of Bahá'u'lláh, the reality of true civilization. Revealing a fore-glimpse, Shoghi Effendi, Guardian of the Faith, writes: "A world Federal system ruling the entire planet and exercising unchallengable authority over its unimaginably vast resources, blending and embodying the

ideals of both East and West, liberated from the curse of war and its miseries—a system in which force is made the servant of justice and whose life is sustained by the universal recognition of one God and by its allegiance to one common revelation, this is the goal toward which humanity, impelled by the unifying forces of life, is moving."

I close with a remnant of ancient Persian lore. There is in Persian poetry the dramatic figure of Majnun, a love whose heart burned with love for Lyla. The day came when the king was curious to see the famed beauty of the one so loved by Majnun. He sent for Lyla and looked upon her beauty with indifferent eyes, failing to see in her form and countenance the loveliness apparent to those more discerning. Majnun, reading in the eyes of the king his doubt and disappointment, sprang to his feet and cried, "Oh, King, if you would behold Lyla, see her through the eyes of Majnun!"

I beg of you to look with hope upon a dawning civilization and see it through the eyes of a great Prophet, for if you look only through a political glass, you see a body open to accident every day, and if you look only through the eyes of the businessman, you will see an economic structure

that in a fortnight may fall. But when you look through the eyes of Bahá'u'lláh you will see growing institutions dedicated to permanent peace. Mankind has come of age; his new civilization must be scientific, universal, and soul-satisfying. May the capital of this great nation assist us all to arise as never before to that leadership of which 'Abdu'l-Bahá in His well-loved visit spoke when He said: "America will lead all nations spiritually."

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## MY PRAYER

MINNIETTA TAYLOR KENNEDY

Give unto this Thy servant Lord  
An understanding heart  
That I may see and comprehend, in  
Whole and not in part,  
The sorrows that lie hidden deep  
In every human heart.

Give unto this Thy servant Lord  
That all embracing love  
That takes in king and carpenter and thief  
And God above.

Give unto this Thy servant Lord  
That kind and healing grace  
That takes away all earthly sting  
Revealing to each mortal thing  
The glory of Thy face.

ONCE 'Abdu'l-Bahá defined a Bahá'í as "one endowed with all the perfections of man in activity." We understand that one of the chief functions of religion is to draw us nearer to God. We are coming to realize that religion is the alchemy by which coarse, harsh, selfish personality is transmuted to fine, noble character. We are perhaps less often reminded that religion involves activity. It cannot be passive.

As we think more deeply about the subject we see that the possession of the attributes of God, the perfections of men, implies activity. One cannot have the quality of compassion without wishing to feed the starving, to clothe the tattered, to find shelter for the homeless, and to comfort the grieved. Our great example, 'Abdu'l-Bahá, showed us to what extent our compassion should be expressed in action when He gave away His own cloaks, never keeping more than one for His own use. He gave to the poor in this country of the money that would have made the difference between His riding in comfort by Pullman instead of sleeping in

the coaches in spite of His age and strenuous schedule.

One cannot possess justice without acting with justice in making each decision. Would a Bahá'í be just if he supported a union in an unfair demand upon management? Would he be just if he was instrumental in crushing the working man by depriving him of adequate pay for work well done, by forcing him to work long hours or under unsafe or unhealthful conditions? Justice requires that a man not align himself with any faction or class of society, but that he act according to that high standard of fairness which chooses "right" over "gain", and "what is the best for all" over "what is the best for me". A desire for justice would influence our choices in every department of life.

Many of our actions as well as our feelings will be changed when our hearts are filled with love, for instance. Can we injure our companions with unkind words or destroy another's reputation by gossip if we are full of love? Can we hold ourselves aloof from our fellowman because he speaks another language, or has a dark skin (or a

light one), or worships God differently? Can we avoid working wholeheartedly for full international cooperation and lasting world peace when we know that the alternative is the death and maiming of our brothers the world over? Bahá'u'lláh not only helps us to develop the love that makes wars unthinkable to us, but He gives us help in organizing the nations of the world politically and economically so that war may not destroy the world.

Surely knowledge and wisdom would be considered among the perfections of man. Knowledge, when it is applied in science can help bind the nations together by means of the radio, the newspaper, the airline. It can shorten working hours and give men more time for spiritual development. It can increase the food yield from the world's arable land and reduce starvation. It can bring us understanding of the history, goals, and motives of the nations of the world with which we must learn to cooperate. Wisdom is perhaps knowledge used with love, compassion, justice and prayer. Only the pure in heart, the selfless, can be wise. That, too, is part of becoming Bahá'í-like.

There are many other qualities which our lives must express if our religion becomes active.

For each of them we could develop a similar discussion—mercy, forgiveness, industry, truthfulness, courtesy, faith—how the world needs actions reflecting all of these!

Because Bahá'u'lláh had all of the perfections, He was grieved by the problems that beset men. He gave us instructions showing us how we could first eliminate the prejudices and difficulties in our own hearts—and then how we could bring about the necessary changes in society to solve the problems.

America's great problem is that of race. Bahá'u'lláh helps us to feel love for all members of the human family and to deal justly with everyone, carrying our crusade for justice into society as a whole.

We've already suggested that Bahá'u'lláh made very practical suggestions for the bringing about of permanent international peace and for the bringing about of industrial justice. The method of consultation which he gave to Bahá'ís, when practiced with complete unselfishness and desire for truth, is the machinery by which both domestic and international cooperation may be successful.

The "divorce problem", the "juvenile delinquency problem", and a great array of disorders

which arise from today's widespread laxness of morality disappear under the rigid character discipline prescribed by Bahá'u'lláh.

It would seem that our whole social structure is built upon loftiness of individual character, and that problems arise from our own imperfections of personal-

ity. This month in the Bahá'í calendar is the month of Loftiness during which we observe the Fast and endeavor to purify ourselves of imperfections. By doing a single just act we become more just. By cheering a single lonely soul we become more loving. By such small beginnings our religion translates itself into action.—E. S. H.

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Who, contemplating the helplessness, the fears and miseries of humanity in this day, can any longer question the necessity for a fresh revelation of the quickening power of God's redemptive love and guidance? Who, witnessing on one hand the stupendous advance achieved in the realm of human knowledge, of power, of skill and inventiveness, and viewing on the other the unprecedented character of the sufferings that afflict, and the dangers that beset, present-day society, can be so blind as to doubt that the hour has at last struck for the advent of a new Revelation, for a re-statement of the Divine Purpose, and for the consequent revival of those spiritual forces that have, at fixed intervals, rehabilitated the fortunes of human society? Does not the very operation of the world-unifying forces that are at work in this age necessitate that He Who is the Bearer of the Message of God in this day should not only reaffirm that self-same exalted standard of individual conduct inculcated by the Prophets gone before Him, but embody in His appeal, to all governments and peoples, the essentials of that social code, that Divine Economy, which must guide humanity's concerted efforts in establishing that all-embracing federation which is to signalize the advent of the Kingdom of God on this earth?

—SHOCHI EFFENDI

# Divine Springtime

*A Compilation From the Bahá'í Writings*

MIRIAM BUGBEE

THE world spiritual is like unto the world phenomenal. They are the exact counterpart of each other. Whatever objects appear in this world of existence are the outer pictures of the world of heaven. When we look upon the phenomenal world we perceive that it is divided into four seasons; one is the season of spring, another the season of summer, another autumn and then these three seasons are followed by winter. When the season of spring appears in the arena of existence the whole world is rejuvenated and finds new life. The soul-quickenings of bounty is everywhere; the cloud of mercy showers down its rain and the sun shines upon everything. Day by day we perceive that the signs of vegetation are all about us. Wonderful flowers, hyacinths and roses perfume the nostrils. The trees are full of leaves and blossoms, and the blossoms are followed by fruit. The spring and summer are followed by autumn and winter. The flowers wither and are no more; the leaves turn gray and life has gone. Then comes another springtime; the former springtime is re-

newed; again a new life stirs within everything.

\* \* \*

The appearances of the manifestations of God are the divine springtime. When His Holiness Christ appeared in this world it was like the vernal bounty; the outpouring descended; the effulgences of the Merciful encircled all things; the human world found new life. Even the physical world partook of it. The divine perfections were upraised; souls were trained in the school of heaven so that all grades of human existence received life and light. Then by degrees these fragrances of heaven were discontinued; the season of winter came upon the world; the beauties of spring vanished; the excellences and perfections passed away; the lights and quickenings were no longer evident; the phenomenal world and its materialities conquered everything; the spiritualities of life were lost; the world of existence became like unto a lifeless body; there was no trace of the spring left.

\* \* \*

His Holiness Bahá'u'lláh came to renew the life of the world



with this new and divine springtime which has pitched its tent in the countries of the Orient in the utmost power and glory. It has refreshed the world of the Orient and there is no doubt that if the world of the Occident should abandon dogmas of the past, turn away from empty imitations and superstitions, investigate the reality of the divine religions, holding fast to the example of His Holiness Jesus Christ, acting in accordance with the teachings of God and becoming unified with the Orient, an eternal happiness and felicity would be attained.

\* \* \*

In this century of the "latter times" Bahá'u'lláh has appeared and so resuscitated spirits that they have manifested powers more than human. Thousands of His followers have given their lives and while under the sword, shedding their blood, they have proclaimed "Yá-Bahá'u'l-Abhá!" Such resuscitation is impossible except through a heavenly potency, a power supernatural, the divine power of the Holy Spirit. Through a natural and mere human power this is impossible. Therefore the question arises, "How is this resuscitation to be accomplished?"

There are certain means for this accomplishment by which

mankind is regenerated and quickened with the new birth. This is the "second birth" mentioned in the heavenly books. Its accomplishment is through the baptism of the Holy Spirit. The resuscitation or rebirth of the spirit of man is through the science of the love of God. It is through the efficacy of the water of life. This life and quickening is the regeneration of the phenomenal world. After the coming of the spiritual springtime, the falling of the vernal showers, the shining of the Sun of Reality, the blowing of the breezes of perfection, all phenomena become imbued with the life of a new creation and are reformed in the process of a new genesis. Reflect upon the material springtime. When winter comes the trees are leafless, the fields and meadows withered, the flowers die away into dust-heaps; in prairie, mountain and garden no freshness lingers, no beauty is visible, no verdure can be seen. Everything is clad in the robe of death. Wherever you look around you will find the expression of death and decay. But when the spring comes, the showers descend, the sun floods the meadows and plains with light; you will observe creation clad in a new robe of expression. The showers have made the meadows green and

verdant. The warm breezes have caused the trees to put on their garments of leaves. They have blossomed and soon will produce new, fresh and delightful fruits. Everything appears endowed with a newness of life; a new animus and spirit is everywhere visible. The spring has resuscitated all phenomena and has adorned the earth with beauty as it will-eth.

Even so is the springtime spiritual when it comes. When the holy, divine manifestations or prophets appear in the world, a cycle of radiance, an age of mercy dawns. Everything is renewed. Minds, hearts and all human forces are re-formed, perfections are quickened, sciences, discoveries and investigations are stimulated afresh and everything appertaining to the virtues of the human world is revitalized. Consider this present century of radiance and compare it with the past centuries. What a vast difference exists between them! How minds have developed! How perceptions have deepened! How discoveries have increased! What great projects have been accomplished! How many realities have become manifest! How many mysteries of creation have been probed and penetrated! What is the cause of this? It is through the efficacy of the spirit-

ual springtime in which we are living. Day by day the world attains a new bounty. In this radiant century neither the old customs nor the old sciences, crafts, laws and regulations have remained. The old political principles are undergoing change and a new body-politic is in process of formation. Nevertheless some whose thoughts are congealed and whose souls are bereft of the light of the Sun of Reality seek to arrest this development in the world of the minds of men. Is this possible?

\* \* \*

Therefore we must strive with life and heart that the material and physical world may be re-formed, human perception become keener, the merciful effulgence manifest and the radiance of reality shine. Then the star of love shall appear and the world of humanity become illumined. The purpose is that the world of existence is dependent for its progress upon re-formation; otherwise it will be as dead. Consider, if a new springtime failed to appear, what would be the effect upon this globe, the earth? Undoubtedly it would become desolate and life extinct. The earth has need for an annual coming of spring. It is necessary that a new bounty should be forthcoming. If it comes not, life

would be effaced. In the same way the world of spirit needs new life, the world of mind necessitates new animus and development, the world of souls a new bounty, the world of morality a re-formation, the world of divine effulgence ever new bestowals. Were it not for this replenishment the life of the world would become effaced and extinguished. . . . If no rain falls all life organisms will perish. If new light does not come the darkness of death will envelop the earth. If a new springtime does not arrive life upon this globe will be obliterated.

\* \* \*

If these material tendencies are in such need of re-formation, how much greater the need in the

world of human spirit, the world of human thought, perception, virtues and bounties! Is it possible that that need has remained stationary while the world has been advancing in every other condition and direction? It is impossible.

\* \* \*

This is the springtime of manifestation. The vernal shower has descended from the cloud of divine mercy; the life-giving breeze of the Holy Spirit is wafting the perfume of blossoms. From field and meadow rises a fragrant breath of thanksgiving like pure incense ascending to the throne of God. The world has become a new world; souls are quickened, spirits renewed, refreshed. Truly it is a time for happiness.

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## THE DAY IS NOW

DOROTHY HELM

The Day is now, and God hath said to me,  
 "Go tell the peoples on this earth be free,  
 Be courteous, be kind, be helpful too  
 One with another!" He would have ye do  
 Such things as will assist and not destroy  
 By wrongful thought or act the pure alloy  
 Of good, that lies within the hearts of men.  
 The Way is lighted! He is come again!

# The Miracle in Your Life

MARIAN CRIST LIPPITT

THERE is in the world today certain knowledge that is the most revolutionizing force ever to be acquired in the history of mankind. It is vital information which every human being needs urgently, that every one of us can use to tremendous advantage. Rich and poor, educated and uneducated, statesman and beggar, black, white, red and yellow, religionist or atheist—each in his own way can partake of this knowledge and find his life enriched, truly transformed, thereby. It is as universal as the cry of the human heart: *how can I get happiness out of life?* And it is as thrilling as the answer to that eternal cry could be.

New discoveries are always thrilling. The discovery of what we call "atomic energy" in this age has shown mankind the revolutionizing power that newly discovered knowledge can bring to man. Converting matter into energy! Today we can only begin to fathom what it may mean to possess the secret of such infinite force.

Yet the knowledge referred to now is a key to a potency even greater than that of atomic energy. It is a power that can, and

eventually will, change mankind's abasement into glory; change humanity's weakness into strength; change man's personal powerlessness into might; change our individual, destructive fears into a constructive sense of calm; and change all harrowing doubts to a glorious certainty.

What would such a force mean to you?

Let us return for a moment to the thought of atomic energy. Its development has probably already had a definite effect on your life in bringing the war to a sudden close. Nearly everyone in the whole world knows that a new explosive has been discovered. But the ultimate outcome lies far ahead in the future. You and I may look forward to an automobile or airplane which, by using this energy, will operate for months or even years at practically no cost. We can imagine mechanical devices that will automatically remove dirt from the air and so eliminate countless man-hours—or, perhaps more properly, woman-hours—of endless cleaning. We may visualize an air-conditioned world of comfortable, even temperatures. We can picture the earth as a place

where travel and limitless communication will be available to all. We may dream of a life in which all laborious drudgery will be performed automatically by machines, leaving man free to develop his mind and spirit.

These are some of the visions prompted by the advent of such limitless power. And even then we probably have not even begun to plumb the possibilities inherent in applied atomic energy.

Nevertheless, we know that before our dreams may come true there must be a medium of transmission between this unfathomed power and man's need of power. Science tells us that so terrific is the amount of energy put at man's disposal through the breaking down of a single atom that the problem now looms almost insurmountable of "stepping down" the power to human terms and to units small enough to apply to practical uses.

Is this problem not parallel with the spiritual problem facing mankind today?

For nineteen hundred years ago Christ brought to the world the revolutionizing knowledge of a similar, though far greater, Power—the Power of the Holy Spirit. He did not merely tell about It—He put It to work in such hearts as were receptive to It. He indicated that this Power

was great enough to bring God's Kingdom "on earth as it is in Heaven"—or in other words, great enough to spiritualize the entire earthly kingdom.

That Power which He introduced into the world was more potent and far-reaching than that of the atomic bomb. It gradually created a new civilization; it eventually built the foundation for the greatest nation in the world, the most amazing amalgamation of divers human beings yet achieved on earth.

But here again the ultimate outcome lay far ahead in the future. So Christ taught men to dream ahead into that future and work for the glorious benefits later to be had through developing this immortal Power. We were to expect miraculous personal achievements that He said would surpass the miracles performed by Himself. He enunciated God's Promise of ultimate joys unimaginable: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Yes, Christ introduced to mankind a new power of a spiritual nature; yet in spite of all of its resultant transformations in the life of mankind, what He gave was, and could be, only a start. He instructed man to look toward

the future for the real fulfillment. It was for a future coming of God's Kingdom on earth that He taught men to pray. And He stated clearly that His was only an introductory Message, limited because of His listeners' immaturity: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth is come, He will guide you into all Truth." We who think we would have accepted His Words had we lived in His day, should listen intently to such Truths, for only those living today, can comprehend their full import. It was for us that He uttered those Words.

Christ brought to the world the transcendent Power of the Holy Spirit, and in the struggle of the subsequent ages It made Itself felt with the force and potency of an atomic bombshell bursting. But the establishment of that Power in its full potentialities on earth could only come after centuries of seeking to develop that Power; centuries of faithful praying and striving. God, long ago, promised, "And it shall come to pass afterward that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, your young men shall see visions; and even upon the servants and upon the

handmaids in those days I will pour out My Spirit." He also foretold, through Isaiah, that at that time the potency of "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." That last statement has special significance to the followers of the Bahá'í World Faith today.

For Bahá'ís have reason to believe that the long-promised day of fulfillment is at hand. We believe that "He the Spirit of Truth" is come, and that He is waiting *now* to lead us, through God's recently recorded Revelation, into "all Truth".

It appears that just as there must be a mechanical medium between atomic energy and man's need of mechanistic power, so too there must be a medium, at once divine and human, between the Power of God and man's need of inner power; a medium or intermediary instrument that will "step down" the infinite energy to actual ways of answering finite longings and individual soul needs. A spiritual mechanism had to be created to establish a positive connection between the unfathomable force of the Holy Spirit and our own outreaching for strength, faith, assurance and spiritual potency.

Such a spiritual mechanism God has, in His mercy and fulfill-

ment of His own promises, created and given to man in the teachings of Bahá'u'lláh. And the required Intermediary between the infinitude of God's Power and man's finite, spiritual needs, is God's Revelator for the new age, Founder of the Bahá'í World Faith. This cataclysmic discovery comes to those who have sincerely investigated the new Revelation with open minds and receptive hearts.

And those who have made the discovery are impelled to dedicate their lives to transmitting the thrilling news of God's majestic Gift to the world. Not as missionaries preaching a creed; not as religionists seeking to make converts; but merely as heralds, we Bahá'ís give out the call and offer the open Book, that each may make his own investigation and tests of this new Source of Power.

Is there a single individual today whose heart does not hold a need for such transforming Power—some feeling of abasement to be changed to a radiant glory; some weakness that he longs to convert into a strength; some inadequacy and powerlessness that successful living requires to be replaced by spiritual might? Surely every human be-

ing longs for his fears to be superseded by calm and assurance. Surely each one of us prays in his inmost being that certainty may sweep away his doubts.

Bahá'u'lláh brings us God's promise that such miracles can be achieved, here on earth, irrespective of external conditions, regardless of our own impotence. His Message not only tells us what to do, but brings us the infinite Power wherewith to actually effect these transformations. Rich and poor, educated and uneducated, statesman and beggar, religionist and atheist—whoever and wherever you are, there is for you in the teachings of Bahá'u'lláh exactly what is needed for the miracle in your life.

Bahá'u'lláh, speaking impersonally of Himself as a Messenger of God, issues the challenge with almost frightening simplicity—frightening when we think of how easily the glorious bounty offered may be missed by ignoring His Words which are made without compulsion and leave each heart free to make its own choice: "He hath but to deliver this clear message. Whosoever desireth, let him turn aside from this counsel; and whosoever desireth, let him choose the path to his Lord."

# A Call to Action

SARAH MARTIN PEREIRA

THE following prophetic words of 'Abdu'l-Bahá warn us of the impending danger into which race hatred may yet plunge our country, unless we exert a "tremendous effort" to avoid it. He says: "This question of the union of the white and the black is very important, for if it is not realized, ere long great difficulties will arise, and harmful results will follow." "If this matter remaineth without change, enmity will be increased day by day, and the final result will be hardship and may end in bloodshed."

The seriousness of the social corruption known as race prejudice need not cause us to despair, for a Divine Physician has already prescribed the antidote for the poisonous bigotry that besets the patient. Furthermore, the medicinal ingredients are provided and the remedy is at hand. We, the Bahá'ís of the United States, have only to administer it. To hesitate or delay is folly.

Love, sincerity, fraternity between men who are convinced of their equality, comprise the remedy for men's individual frustration and hence for social unrest.

Those who are spiritually mature and who see things with the

clear vision of the inner eye undimmed by selfishness, greed, or sectionalism, can not stand by idly and see injustice thrive. Shoghi Effendi referring to the colored and white Bahá'ís writes, "Let neither think that they can wait confidently for the solution of this problem until the initiative has been taken, and the favorable circumstances created by agencies that stand outside the orbit of their Faith. Let neither think that anything short of genuine love, extreme patience, true humility, consummate tact, sound initiative, mature wisdom, and deliberate, persistent, and prayerful effort, can succeed in blotting out the stain which this patent evil has left on the fair name of their common country."

Bahá'u'lláh assures us that confirmations in the form of divine assistance will come to our aid when we set our feet steadfastly in His illumined path. He says: "This Day a door is open wider than both heaven and earth. The eye of the Mercy of Him Who is the Desire of the worlds is turned towards all men."

It is the special privilege of men who are fortunately aware of the significance of this



Day of God to so conduct themselves that by their example and their daily demonstration of the workability of the noble principles of the Bahá'í Faith, those who yearn for a better way of living may be attracted to those whose hearts have been quickened with the "fire of the love of God." All men may see God. Let the Bahá'ís direct them to the Light. Deeds are the standard!

The colored people must be encouraged to put aside their age-old distrust of the white man. Their suspicion of the sincerity of other men must be replaced by faith and a willingness to judge men by their actions. What greater proof of honesty can there be than for men to practice the principle of the oneness of mankind, because they believe in the divine wisdom of Bahá'u'lláh, the Founder of their religious Faith, and Whose holy mission it has been to proclaim the unity of mankind?

And the white people must walk steadfastly and consistently along the path of justice for all men. Such is the divine command by which the Bahá'ís are activated. The spiritual rewards are assured for men who contribute

even one act daily toward the spirit of oneness.

"An act, however infinitesimal, is, when viewed in the mirror of the knowledge of God, mightier than a mountain. Every drop proffered in His path is as the sea in that mirror."

What formerly difficult task does not seem immeasurably facilitated, when we are convinced of the approval of our Creator!

The Bahá'ís are working consistently and bravely to secure the sustained cooperation and loving fraternity of all men. In the place of defamation and toleration, the Bahá'ís have substituted appreciation; and instead of division, association. May God speed their efforts so that the dangerous course, so greatly feared by 'Abdu'l-Bahá, may be deflected "and the materialization of the hopes He cherished for their joint contribution to the fulfillment of that country's (United States of America) glorious destiny" may become a reality!

"For this is the Day which the one true God, Glorified be He, hath announced in all His Books unto His Prophets and His Messengers."

## WITH OUR READERS

"THE Coming of the Beloved", by Marzieh Gail, was first presented as a talk on Easter Sunday, 1946, at the Bahá'í House of Worship, Wilmette, Illinois. Mrs. Gail is a student of ability both of the Bahá'í writings and of secular subjects, having degrees from California and Stanford Universities. She has traveled widely and for two years was the only newspaper woman in Tíhrán where she conducted columns in Persian, French and English. Her knowledge of the Persian and Arabic languages enables her to study the Bahá'í writings in the original languages and she has assisted her father, Ali-Kuli Khán, in the translation of certain Bahá'í scriptures. Mrs. Gail is a member of the Bahá'í News Committee, the Bahá'í World Committee, the Visual Aids Committee, the Public Relations Committee and serves the Faith both as a writer and speaker. In our August, 1946, issue was her "Event in Hamadán". Her home is in San Francisco.

"Institutions for Peace" is also a public talk, given by Dorothy Baker before a large audience in Washington. Mrs. Baker is well known both to Bahá'ís and to friends of the Bahá'í Faith for her unceasing service to the Faith as a speaker, a writer, a traveler and administrator. She has traveled extensively in Latin American countries in the interests of the Bahá'í Faith. At present she is chairman of the Bahá'í National Assembly and of the Bahá'í Inter-

America Committee. Her home is in Lima, Ohio.

March 21, the day of the spring equinox, is celebrated throughout the Bahá'í world as Naw-Rúz, New Year's Day. The excerpts from Bahá'í writings entitled "Divine Springtime" compiled by Miriam Bugbee, therefore, seem well fitted for this March issue of our Bahá'í magazine. Mrs. Bugbee is an active teacher of the Bahá'í Faith whose home is in Phoenix, Arizona. This is her first contribution to *World Order*.

"The Miracle in Your Life" comes as a first contribution from Marion Crist Lippitt, who lives in Charleston, West Virginia, where she settled a few years ago to help build up that community to assembly status.

Sarah Martin Pereira sends "A Call to Action" as her first contribution to *World Order*. Dr. Pereira has degrees from Western Reserve and Ohio State Universities and from the latter received her doctorate and she has held several teaching positions in French and Spanish. At present she is teaching Spanish in Cleveland College of Western Reserve and at Fenn College, Cleveland. In both these colleges she is the first negro faculty member. Dr. Pereira tells us that she is a second generation Bahá'í. For two years she served on the Green Acre Program Committee and has taught at Green Acre Summer School. She is chairman of the

Cleveland Bahá'í Assembly and is active in teaching the Faith in that city.

Eleanór Hutchens' editorial "Religion in Action" supplements well Dr. Pereira's "Call to Action." The theme cannot be over emphasized

The two poems appearing in this issue are both by new contributors to *World Order*. Dorothy Helm is a member of the Local Spiritual Assembly of Louisville, Kentucky. Minnietta Taylor Kennedy's home is in Chestertown, Maryland.

The index for volume XII completes this issue.

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The April issue of *World Order*, beginning a new volume (XIII), will appear in a new cover with new material on the inside front cover and an interesting title page. Won't you let us know whether or not you consider the change an improvement.

The magazine needs the help of all Bahá'ís and all can help in one way or another. We need more subscribers, more copies in libraries, more gift subscriptions, more copies passed on to interested friends. Some communities are successful in putting *World Order* on the newsstand. Above all we need more well-written and appealing articles, so that every Bahá'í will find the magazine indispensable for his own growth and in teaching others. The editors wish to constantly raise the standard of the content of the magazine. The Guardian asks us in all our teaching work to reach both the leaders and the masses. To do this we need many

types of articles, but all should be well-written, straightforward, and should carry the spiritual potency of Bahá'u'lláh's Message.

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An interesting letter from the Bahá'í National Assembly of India suggests some things our readers in India would like to see in *World Order*: "The Publishing Committee reports the publicity of *World Order* in the libraries of India and Burma. In a recent letter from the Bahá'í Publishing Committee they state: 'You will be glad to note that *World Order* is continually supplied to libraries of all universities of India, and they prize it so much that in case a copy is lost in transit, they write for it until they get it to complete that particular volume for their library. They get it bound in costly leather and list it in their Religious Section. *World Order* has also proved a good medium to prepare the public to receive teachers when they visit their places. I hope that you will impress upon the editorial board and the contributors to the magazine to write articles from the Hindu view of the religion. In fact at present there is no religious standard among the Hindus which we can look upon when writing for them, but if articles have reference to Geeta and Vedaas, they will make a good impression upon the Hindus, who are suspicious of the Divine Faith and consider it another way of gaining them to Semitic form of religion. This is, however, our humble suggestion and it is entirely left to the discretion of the editors of the magazine to act upon it or not.'"

A year ago, in our March, 1946, issue we printed a request from Miss Phyllis Hall of Detroit for an abacus. Miss Hall teaches slightly subnormal children and wished the abacus to help in teaching them to count. Now with the help of Mr. Thomas Wood, assistant business manager of *World Order* we have the interesting sequel to the request. This is his statement: "A Bahá'í, Captain Henry Jarvis, when located in Tokio, Japan, wrote me that he had a slight recollection of having read a paragraph in a back number of *World Order* setting forth that someone was in need of an abacus and that he was shipping to me a box containing nine. Eventually the nine arrived and on looking through several back numbers I found the item stating that Phyllis Hall had asked for one. With the thought that only one had been asked for and feeling that other Bahá'ís might appreciate one in connection with their teaching work, I wrote Phyllis, explaining that nine had been received and forwarded one to her. Acknowledgement of its receipt also brought a demand for those received, as they were intended for her, so the remainder of the nine were mailed to her."

We think this little incident is quite revealing both about the magazine and Bahá'ís.

\* \* \*

Encouraged by the success of advertising Miss Hall's request we are happy to print a note from our business manager, Clara Wood. She states: "One of our Bahá'í friends in Halifax, N. S. has just finished pay-

ing for as complete a set of *Stars of the West* and the *Bahá'í Magazine* as we could furnish. We found 314 issues for her from volumes 4 to 25. In acknowledging them she writes, 'Am so happy to have them; they are wonderful and am sure we shall garner much spiritual nourishment from them.'"

Mrs. Wood thinks this may inspire others to buy these back numbers at ten cents each. These old issues are, of course, out of print and becoming more and more precious and more and more scarce.

\* \* \*

A clipping from an Elsinore, California, paper has come to us which shows how Elsinore Bahá'ís use *World Order* to inform the public about the Bahá'í Faith. We quote from the *Elsinore Leader-Press*:

"An article entitled 'Religion and the Church', appearing in the December issue of the Bahá'í magazine *World Order* is a scholarly, informative, and sympathetic explanation of the founding of the Christian Church as a fulfillment of prophecies brought by Moses and His Successors; and of the basic reasons why its history has been full of schisms. The divine concept of religion is that of a progression of Revelations of God's purpose that humanity should become and remain united through sincere love for Him. Each Manifestation, in turn, has adapted His teachings to the mental and spiritual capacities of the people living in His Day." An address where Bahá'í information could be obtained was given.

—THE EDITORS

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